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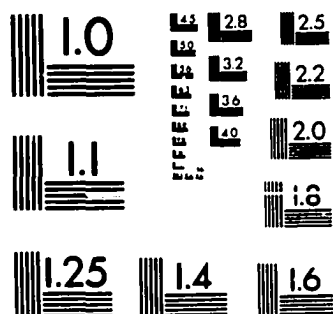
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CONFLICTING RATIONALES

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**PERCEPTIONS OF THE ROLE OF THE BIBLE CLASS IN FOUR
CHRISTIAN LIBERAL ARTS COLLEGES, CONSIDERED
IN THE CONTEXT OF CONFLICTING RATIONALES**

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Jaime Castrejon
August 1985

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CHRISTIAN LIBERAL ARTS COLLEGES, CONSIDERED
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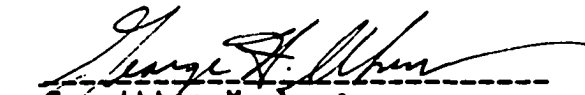
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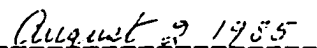
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ABSTRACT

**PERCEPTIONS OF THE ROLE OF THE BIBLE CLASS IN FOUR
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Jaime Castrejon

Chairman: E. Stanley Chace

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Graduate Studies

**Title: PERCEPTIONS OF THE ROLE OF THE BIBLE CLASS IN
FOUR CHRISTIAN LIBERAL ARTS COLLEGES,
CONSIDERED IN THE CONTEXT OF
CONFLICTING RATIONALES**

Name of researcher: Jaime Castrejon

**Name and degree of faculty adviser: E. Stanley Chace,
Ed.D.**

Date completed: July 1985

Problem

The four Seventh-day Adventist senior colleges in Inter-America aim at training Christian professionals who will serve the church either directly on its payroll or indirectly as devoted Christian professional laymen. The colleges are doubly challenged to maintain academic excellence while providing spiritual nourishment and commitment. The Bible class is central to this approach to education. Adventist leaders and educators, however, have not given serious study to the questions arising

from this practice. No guidelines exist for determining an adequate amount of Bible classes. Each institution sets its own requirements which results in great disparity among them in this regard. No study has inquired whether these courses are appreciated or if they fulfill the spiritual and academic rationales which justify their inclusion in the curriculum in the first place.

Method

This dissertation, since it is philosophical in nature, used the documentary research method. It sought to elaborate, through contemporary literature, a rationale for justifying the presence of Bible classes in College according to Adventist educational tradition and for judging the results of the survey made. Two questionnaires were developed: one for non-theology or non-religion seniors and another for educators. The analyses of opinions were presented using simple arithmetical calculations.

Results

Most college seniors regarded Bible courses as a blessing. Those studying at institutions requiring a greater number of Bible credits did not express less appreciation for their classes. In fact, they seemed more appreciative. Students showed a stronger positive

opinion than teachers about Bible classes. Most educators felt they were integrating their subjects with the Christian faith and most students agreed. Students and educators felt strongly that the professional qualifications of Bible teachers needed improvement.

Conclusions

Adventist college educators in Inter-America seem to be committed creationist-supernaturalist-Christians who integrate their subjects with the tenets of their faith. Students seem appreciative of whatever Bible classes they are required to take providing those classes are practical, provide spiritual nourishment, have substance, and are taught attractively and effectively by good Christian models.

TABLE OF CONTENTS

LIST OF FIGURES	vi
LIST OF TABLES	vii
ACKNOWLEDGEMENTS	ix
Chapter	
I. INTRODUCTION	1
The Problem	3
The Purpose	5
Need or Significance of the Study	7
Definition of Terms	8
Scope and Delimitations	9
Method of Research	10
General Description of Research Strategy.	10
Research Strategy Rationale	11
Research Procedure	13
II. REVIEW OF LITERATURE: RESEARCH WORKS	15
III. REVIEW OF LITERATURE: PHILOSOPHICAL (THE NATURE OF KNOWLEDGE)	25
The Theology of the Word	29
The Elements of Truth	31
The Origin of Truth	32
The Nature of Truth (The Substance)	36
Sources of Truth (The Vehicle).	41
Perceptions and Understanding (The Recipient)	51
Knowledge and Truth in the Conflict between Good and Evil	58
Mysticism	64
Materialistic, Secular Humanism	65
Knowledge from the Christian Perspective	85
Problems Confronting Christian Teaching	98
Spiritualization of Non-religious Subjects.	107
Secularization of Sacred Subjects	112
Conclusions	137

IV.	REVIEW OF LITERATURE: HISTORICAL	139
	The Establishment of Battle Creek College	139
	The Closing of Battle Creek College	132
	The Bible Class after the Closing	
	Experience.	157
	After Harbor Springs, 1891	163
	Emmanuel Missionary College	166
	Bible in Avondale College	168
	Conclusion	175
V.	CLARIFYING THE ROLE OF THE BIBLE CLASS IN CONTEMPORARY CHRISTIAN EDUCATION	180
	Philosophy and Objectives of Christian Institutions of Higher Education.	184
	The Function of a Statement of Philosophy	186
	What Is a Statement of Philosophy?	188
	How Does Philosophy Differ from Aims and Objectives?	191
	The Aims, Goals, Purpose, or Mission	191
	Objectives	194
	What Makes a Christian Institution a Seventh-day Adventist School?	209
	The Place of the Bible Class in the Curriculum	222
	General Expectations or Objectives Intended to Be Accomplished through the Bible Classes	228
	Cognitive Expectations	231
	Spiritual Expectations	238
	Conclusions	269
VI.	ANALYSIS OF THE SURVEY DATA	244
	Differences Among Institutions	245
	Perceptions and Feelings about Bible Classes as Presently Administered	250
	Faculty and Administration	251
	The Amount of Required Bible Credit	251
	Effect of Bible Classes on Spiritual Life	256
	Class Requirements	259
	The Bible Classes and Polarization between Sacred and Secular	263
	Integration of Faith and Learning	264
	Teachers' Effort to Integrate	270
	Open Questions	274
	Students' Questionnaire	276

Previous Knowledge of Bible as a Required Subject	277
Appreciation for the Bible Classes	278
Teaching Methods	279
Teachers' Interest in Character Development	282
The Amount of Required Bible Credit	283
Religious Experience versus Substance	285
Bible Classes and the Students' Load	288
Bible Credit and the Appreciation for Spiritual Things	290
Bible Classes in a Christian Institution	292
Character Development	294
Teachers' Integration of Faith with Secular Subjects	294
Overall Christian Environment	295
Favorite Bible Classes	296
Open Comments	297
Synthesis	298
VII. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	302
Summary	302
Assumptions and Conclusions	306
Assumptions	306
Conclusions	309
Recommendations	313
Recommendations for Further Study	315
APPENDICES	316
A: Questionnaire for Teachers and Administrators	317
B: Questionnaire for Students	324
.	
SELECTED BIBLIOGRAPHY	331

LIST OF FIGURES

1. Christian Education	82
2. Humanistic Education	83
3. A Christian Education Produces a Christian Lifestyle	83
4. A Humanistic Education Causes a Humanistic Lifestyle	84
5. A Humanistic Education for a Christian Is a Source of Conflict	84
6. Limitations of Naturalism	89
7. Curriculum Model: The Bible as the First among Equals	105
8. Curriculum Model: The Bible as Foundational and Integrative	105

LIST OF TABLES

1. Stated Objectives for Institutions of Higher Education in North America and Inter-America .	207
2. Amount of Required Bible Classes in Programs of Study	252
3. Effect of Bible Classes on Students' Spiritual Life	257
4. How Bible Should Be Taught: Devotionally without Academic Rigor, with Academic Rigor, or with a Balance between the Two?	260
5. Tendency for Bible Classes and Separate Bible Departments to Polarize between Secular and Sacred or Serve as Complements	265
6. Educators' Concept of Integration of Faith and Learning as Related to the Secular and the Sacred	268
7. Teachers Making an Effort to Integrate Classes with the Christian Faith	271
8. Senior Students' Knowledge of Bible Class Requirements before Attendance at Respective Schools	277
9. Senior Students' Appreciation of Bible Classes .	279
10. Senior Students' Opinions that Bible Classes Be Taught with Academic Requirements Like Other Subjects, without Them--Devotionally, or with a Balance of Both Inspiration and Requirements	280
11. Senior Students' Perceptions of How Academic Requirements of Bible Classes Helped Them Take the Classes Seriously, Made Them Secularize Sacred Things, or Had Neither Effect	281

12. Senior Students' Perceptions of Bible Teachers' Relative Interest in Students' Spiritual Development, the Mechanics of the Class, or Both	283
13. Senior Students' Judgments That the Amount of Required Bible Credits Be More, Less, or as Is	286
14. Senior Students' Perception of Bible Classes as Spiritual but with Little Substance, with Much Information but Little Spiritual Experience, or Neither	286
15. Senior Students' Description of the Academic Requirements and the Teaching Method of Their Favorite Bible Class	287
16. Senior Students' Evaluation of Bible Classes as Stimulating Their Personal Devotional Life, as an Added Burden, or as Neither Help nor Hindrance	290
17. Senior Students' Evaluation of the Effect of Bible Classes in Helping Them to Keep Spiritual Things First, Lose Interest in Religion, or Neither Helped nor Hindered	291
18. Senior Students' Opinion as to Whether Bible Should Be Part of the Curriculum	292
19. Senior Students' Opinions That Bible Classes Be Regarded as a Complement, Unnecessary, or Insufficient to Maintain the Spiritual Tone against Secularism	293
20. Senior Students' Perceptions of Effect of Bible Classes on Their Character Development	294
21. Senior Students' Perception of Teachers' Regular Integration of Their Courses with the Principles of the Christian Faith	295
22. Senior Students' Evaluation of the Overall Christian Environment at Their School	296

ACKNOWLEDGEMENTS

The writer acknowledges the invaluable contributions of the members of his dissertation committee: E. Stanley Chace, Ed.D.--Chairman, George Akers, Ph.D., John Youngberg, Ed.D., and William Chobotar, Ph.D., for their patience, unconditional support, and direction in reviewing the contents of this work time after time. The assistance of Angel Rodriguez, Th.D.--President of Antillian College, Daniel Martinez, C.P.--President of Montemorelos University, Hermon Douce, Ph.D.--President of West Indies College, and Pr. Mario Nino from Colombia-Venezuela Union College, together with the invaluable contribution of Eva Judith Pola and Margarita Marquez secretaries to the presidents of Antillian College and Montemorelos University, respectively, their personal interest, and involvement in distributing and collecting the questionnaires in their institutions must be recognized. The support, endurance, and loving patience of the writer's wife Gloria and their children, Myrna, Cynthia, and Omar, were the force behind this joint venture in a higher degree: to them, after Almighty God, the gratitude for a finished task.

CHAPTER I

INTRODUCTION

The Inter-American Division of the Seventh-day Adventist church covers all countries south of the United States down to and including Colombia, Venezuela, Guyana, Surinam, and French Guiana in South America, and the islands of the Caribbean Sea. It is a relatively young denominational division, organized in 1922, and its territory is divided into six union conferences: Antillian, Caribbean, Cuba, North Mexican, South Mexican, and the West Indies; and three union missions: the Central American, Colombia-Venezuela, and Franco-Haitian. In this territory live 174,247,372 people with over 800,000 of them holding membership in the 2,800 Seventh-day Adventist churches. With a yearly increase of over 70,000 new converts, this, the largest Adventist denominational division in the world, faces a tremendous challenge in providing nurture, education, and care for its members.

Within this Division, are only three Seventh-day Adventist institutions classified as senior colleges, the oldest, West Indies College in Mandeville, Jamaica, being established in 1918. The other senior institutions

include: Montemorelos University in Montemorelos Nuevo Leon, Mexico, established on its present site in 1942 and chartered as a university in 1973; and Antillian College in Mayaguez, Puerto Rico, established in Santa Clara, Cuba, in 1946, and re-established on its present site in 1955. A senior college is an institution which offers four or more majors on the undergraduate level in four or more years of post-secondary studies. Some Colleges may even offer post-graduate work.

Higher education in the Inter-American Division is both young and insufficient. There is a striking resemblance between these institutions now and small colleges in the United States as they were in the thirties and forties. The philosophy of the schools, as well as the objectives, student life, administration, and the physical organization of the campuses, is that of the small conservative Bible-centered boarding schools characteristic of Seventh-day Adventist educational institutions in other parts of the world. An analysis of the published objectives would reveal interest in meeting the spiritual, mental, and physical development needs of the students. Spiritual activities and strong Biblical studies in the curriculum are part of the effort to accomplish these educational objectives.

The Problem

Seventh-day Adventist institutions of higher education in Inter-America aim to train Christian professionals who will serve the church either directly on its payroll or indirectly as devoted Christian professional laymen. The schools face the double challenge, therefore, of maintaining academic excellence while providing an environment conducive to strong spiritual nourishment, growth, and commitment. Their aim is that the triple growing process (spirit, mind, body) will take place in a totally integrated way with no artificial separation between them. Thus, the student may be able to develop a total philosophy of life, a Christian worldview.

The Bible class curricular requirements are central to this educational approach. Its undisputed continuous presence in the curriculum is regarded almost as the trademark of Adventist education. It is surprising, however, that Seventh-day Adventist leaders and educators have not given serious study to crucial questions which arise from this practice. The literature review showed little research done in this area of higher education (college and above). There is no unity of criteria concerning the methodology of Bible teaching in higher education, no list of suggested subjects, and no standard about the number of credits in Bible classes

required for graduation. As a result, a variety of competence levels in Bible exist among the graduates. Given the absence of such guidelines and norms, each institution in Inter-America makes its own decision on this matter, provided Bible classes are required. Antillian College, for example, reflecting United States standards as required by their United States accrediting association, has significantly fewer Bible credit requirements than Montemorelos University which requires one Bible class for every quarter the student is physically present on campus. This could mean anywhere from 36 quarter credits (for those following four-year courses) to 45 or 54 quarter credits (for those following five- or six-year courses, respectively). This is enough credit for a major (according to North American liberal arts requirements). Is Antillian College requiring too few Bible courses or is Montemorelos University requiring too many? How much is too few or too many? Can the practice defeat the purpose?

Regarding Seventh-day Adventist educational objectives, which are based on Seventh-day Adventist philosophy of education, the following questions need study and consideration:

1. Do the Bible classes achieve in the students the spiritual expectations of the Seventh-day Adventist Church?

2. Should Bible be taught as an academic subject with the same rigor as other subjects, or should it be taught devotionally, inspirationally?

3. What is the historical origin and development of the Bible teaching practices in Seventh-day Adventist educational institutions?

4. Do the separate Bible departments and Bible subjects contribute to a compartmentalization of education?

5. Does the "hidden curriculum" suggest a dichotomy between secular and spiritual?

6. As students try to meet the requirements of their Bible classes, is there a danger that they secularize the Bible class by regarding it as just another class because of the additional tests, papers, and facts to remember?

7. Do these classes represent spiritual nourishment and growth or just accumulation of religious information, jargon, and paraphernalia?

8. Could the spiritual teaching of secular subjects, called integration of faith and learning, substitute for the Bible class or serve as a complement?

The Purpose

The purpose of this study was to explore the contribution required Bible classes make towards the achievement of spiritual educational goals in Seventh-day

Adventist institutions of higher education in the Inter-American Division. Four main aspects were explored while pursuing this study:

1. To discover how educators and students feel about the amount of Bible classes required by the program of study in their institutions and student's appreciation of these courses given the fact that each institution requires a different amount of Bible credits in its programs.

2. To discover how teachers and students feel about the quality of the Bible classes, namely: the methods employed in teaching, the academic requirements set for the classes, and the teacher-student relationship.

3. To discover how educators and students consider these Bible classes and their contribution toward the achievement of spiritual educational goals.

4. To discover how educators perceive the concept of integration of faith and learning; if they perceive themselves as integrating their subject matter with the elements of the Christian faith; and the extent to which students perceive their teachers integrating faith and learning.

A few other aspects which derive from these four also were explored. These included the proportion of students to whom required Bible classes in the academic

program of their chosen field of study was unexpected; those who were unaware of the amount of such requirements; and how many looking for religion within their curriculum feel they have found it. A further issue deriving from the four aspects stated above was students' and educators' perception of how the presence of required Bible courses in the curriculum and the presence of the religion department in the school contribute either to spiritualization or polarization between the secular and sacred fields on the campus.

Need_or_Significance_of_the_Study

As stated above, little research has been done within the Seventh-day Adventist tradition that addresses this problem: philosophically, studying the educational objectives of the church and the adequacy of Bible classes; or practically, concerning the appropriate number of Bible-class credits needed to accomplish set goals.

In a personal interview, the educational director of the Inter-American Division reacted positively to the idea of this study. His department has been conducting a study to determine what he called "the ministerial student profile." That is an attempt to reconcile the concepts about what a graduate of the ministerial course should know and be--as understood by each school of

theology within the Inter-American Division--against what pastors, administrators, and laity in the field believe these graduates should know and be. In addition, this study may be helpful in addressing the non-ministerial students in Seventh-day Adventist institutions of higher education as related to the expectations of the church for them.

Definition of Terms

Inter-American Division. A branch of the General Conference of Seventh-day Adventists establishing denominational jurisdiction over the geographical section of the Americas encompassing all countries south of the United States of America down to and including Colombia, Venezuela, Guyana, Surinam, and French Guiana in South America, and the islands of the Caribbean Sea.

Inter-America. A short name for Inter-American Division.

Bible class. For the purpose of this work Bible class or Bible classes are used in reference to those courses of academic study of the Bible required of all students attending Seventh-day Adventist institutions of higher education.

Secular humanism. The value system which places man at the center making him the measure of all things while disregarding the existence or the relevance of a spiritual reality.

Scope and Delimitations

This study was an attempt to deal with the stated issue from a contemporary, descriptive point of view. Documents and data were analyzed, from the three institutions classified as major colleges in Inter-America with the addition of Colombia-Venezuela Union College (ICOLVEN). The latter was included for two reasons: (1) The writer was then under call to become president of ICOLVEN and plans were being made that it would become a new university at the senior college level and above. This opportunity to learn more about the institution through this study was welcome. (2) The institution had received initial government authorization for offering university-level courses in music, theology, and education. The final plan would include several other areas.

This study uses historical features to serve as background reference, but it is not a historical study. By the same token, even though there are statistical data presented as evidence for findings, this study is not primarily statistical in nature. The study attempted to address itself to what was perceived as an emerging problem in Inter-America. While conceptual and circumstantial generalizations may be derived from this study for other places and times, they may be regarded as by-products and not of specific intent.

The contribution Bible classes make towards the achievement of spiritual educational goals in the institutions included in this study is evaluated against a philosophical-historical framework in an attempt to reconcile the ideal, the intentions of the past, and present practice in Adventist educational tradition.

Method of Research

General Description of Research Strategy

This study is bound together by three key questions: What? (meaning the ideal, what should be), Why? (meaning the rationale behind it), and How? (meaning the approach, policies, and practices taken by the Seventh-day Adventist institutions under study). Since this dissertation is primarily philosophical in nature it uses the documentary method of research. The data collected from institutions served as evidence for the discussion while attempting to discover, the how, namely: the practices, and attitudes concerning the Bible class in the colleges of Inter-America. The what, or the ideal, and the why or the rationale are analyzed in the Review of Literature in chapter 3, which is philosophical in nature, and in chapter 4 which is a historical review. These two chapters attempt to present a philosophical frame of reference supported by a historical background in order to obtain a general conceptual rationale for the inclusion of Bible as a subject in the Adventist

Curriculum. Such conceptual rationale constitutes the philosophical presuppositions giving focus to the issues discussed in the body of the dissertation, and the analyses of data received from Adventist colleges in Inter-America.

The intent of chapter 5 is to present a conceptual ideal for the role that the Bible class should have in a contemporary Christian college. Chapter 6 presents and discusses the opinions of students and faculty of Antillian College, Colombia-Venezuela Union College, Montemorelos University, and West Indies College against the philosophical, historical, and conceptual model established in the preceding chapters. The discussion of those results provide the basis for the final chapter.

Research Strategy Rationale

The description of strategy above accounts for the way this work is organized; i.e. philosophical rationale, historical background, description of ideal concerning the role of the Bible class in Christian education, and the evaluation of data related to the teaching of Bible classes against the philosophical-historical and ideal framework established. In compliance with this strategy the researcher subscribed to the following rationale.

The presence of Bible classes in a liberal arts curriculum at the college level is the product of the

conviction that the Bible is not antithetical to the organized and systematized set of cumulative experiences regarded as knowledge. The relationship existing between knowledge as found in the Bible--which is interpreted, understood and propagated by religion--and knowledge as found in other sources and which is recorded, understood and taught by all disciplines of human knowledge encapsulated in academia, is the product of another set of philosophical presuppositions and beliefs known as integration of faith and learning.

The issues appeared to mandate a philosophical rationale--a conceptual platform from which to analyze the historical development of the presence of the Bible class within the Seventh-day Adventist educational system. With this philosophical rationale it would be possible to discuss and justify contemporary ideals concerning the application of these philosophical principles. With the added dimension of the historical background it would be possible to evaluate, with some degree of foundation and credibility, the actual data produced by the survey.

In order to obtain the philosophical rationale, it was necessary to explore the very roots of the issues involved. The researcher explored contemporary literature for the philosophical implications of knowledge, its nature, and the relationship between

sacred and secular. The starting point was the very definition of knowledge itself, the nature of research, and how these relate and combine with each other until they result in the impressive body of information with which education occupies itself. From there the larger questions were explored such as the relationship of knowledge to truth. Since knowledge is the product of man's quest for truth, the epistemological discussion of the nature of truth was in order for considering four crucial elements of truth, namely: the origin of truth, the nature of truth, the sources of truth, and man's perceptions and understanding of truth.

Research Procedure

The nature of this research required extensive review of literature in the fields of philosophy; educational philosophy for public, private, and parochial higher education; historical literature, both denominational and general; academic documents and related scholarly research. The researcher consulted the Andrews University archives in search for documents pertaining to Battle Creek College and Avondale College. He also researched the E.G. White Research Center looking for material pertinent to the historical issues under consideration in this study.

The institutional bulletins or catalogues of Seventh-day Adventist Colleges in North America together

with those for Battle Creek College and Avondale College were studied.

Two questionnaires were prepared, one for students and one for educators (see appendices A, B). The questionnaire for educators was given to administrators, heads of academic departments or deans of schools, teachers of non-religious subjects at the college level, and Bible teachers who teach non-theology or non-religion majors. Educators had to be full-time denominational employees. The questionnaire for students was given to college seniors whose major was other than theology or religion. Since the groups concerned were relatively small, all non-theology or non-religion seniors were considered the student population. In the case of the teachers of non-religious subjects, administrators, heads of department, and Bible teachers, (these were grouped together and referred to as educators), all educators were regarded as that population. The opinions thus collected were computed and presented in tables made through simple arithmetical proportions.

The responses received from the questionnaires were evaluated in light of the following philosophical and historical discussion, thus addressing the four aspects this study attempted to explore.

CHAPTER II

REVIEW OF LITERATURE: RESEARCH WORKS

No research has been found to date on the effectiveness of Bible classes in Seventh-day Adventist institutions of higher education in the Inter-American Division. In fact, very few studies have been made on the effectiveness of Biblical education in any college. There are some studies both from Adventist and non-Adventist traditions which, while not focusing on the same problems and perspective as this study, may shed light on the subject.

In 1959, Bredenburg studied twenty-seven college instructors of introductory Bible courses and 1,264 students at selected liberal arts colleges in the eastern part of the United States. He found that the students wanted to find the relationship of the Bible course to their particular faith, but the teachers were more concerned with academic matters.

A study by Carton (1963) collected data from sixty-three Catholic colleges and concluded that the Christian doctrine is taught in abstract terms with little concern for the meaning of such teachings upon the lives of the students. Theology was presented as

something to agree with rather than something to live by.

In a study of thirty-four church-affiliated colleges in Ohio, Brown (1964) noted that there was a discrepancy between the objectives that these institutions published in their bulletins in regard to character development, and the relationship existing between campus life, activities, and the Bible classes to the actual development of the student's character. On the Catholic side, Isomura (1964) studied the teaching of moral theology since the Council of Trent. He concluded that the emphasis is on the legalistic aspect of the good life, regarding the path of virtue as conformity to a code of laws rather than a true living relationship with God.

Of 842 seniors and 1,625 freshmen enrolled in Seventh-day Adventist colleges in the United States, Vonhoff (1972) found seniors at Seventh-day Adventist colleges to have higher religious values than freshmen at the same institutions. Moreover, they showed significantly higher religious value means than seniors in the college-normative group. Both means were statistically significant at the .01 level. The larger portion of the seniors indicated that in their opinion the college had a greater influence on their religious lives than any other institution.

Plummer (1975) studied 673 freshmen dormitory students at Pacific Union College and Loma Linda University. He found that there was a positive correlation between attendance at an Adventist academy and belief in the twenty Seventh-day Adventist doctrines tested. Those who attended public schools had a lower mean score when tested on the same doctrines. This difference was statistically significant at the .05 level. A positive relationship was also found between academy attendance and attitudes toward moral values of kindness, hard work, interracial marriage, and home marriage.

In 1974, Lewis attempted to measure the religiosity of 247 adult members of eight Adventist churches within fifty miles of Boston, and through this test he proposed to determine the influence of their parochial education upon their later life. Areas such as Bible knowledge, doctrinal orthodoxy, self-image of religious maturity, moral orthodoxy, and religious behavior were tested. He concluded that except for Bible knowledge, the religiosity of parochially educated Adventist adults is not measurably improved by receiving three or more years of Adventist college training. There appears to be a correlation, however, between attendance at Adventist colleges and the capacity to remain "faithful" in the church since those whose parents were not religious

proved themselves to be religious at the time of the survey because of their commitments made while attending the Adventist college. Moreover, Lewis does not account for all those who had totally abandoned the church at the time of the study and, therefore, the effect of a public-school attendance on their decision to abandon the church is not included. It is possible that those who remained faithful in the church while attending public school and participated in the survey might have been strongly motivated religiously.

In 1975, Proctor compared the moral development of dormitory students with those in a home environment. He applied the Kohlberg Test of Moral Maturity to 415 seniors at nine Adventist secondary schools. He found all but one rating at stages two or three of Kohlberg's six levels of moral maturity. That one rated at stage four. This seems negative when compared with the 17 percent of high-school seniors who rated at stages five and six in a similar study made by Rest in 1973. Recently, however, Christian scholars are questioning the validity of Kohlberg's stages because of both the arbitrariness of determining the stages and when one falls into one or the other, and because of the individualistic-humanistic presuppositions undergirding his concept of obedience to moral absolutes (Joy, 1983, pp. 39-49).

In his dissertation, Dudley (1977) cited some reasons for alienation among Adventist youth. He concluded that in the area of Bible teaching the individual teacher is the most important factor in favoring conditions toward a meaningful relationship between the student and God. In order to accomplish this, the teacher reduces the emphasis on learning of content material and attempts to administer prepackaged formulas for living. Instead, he should seek the personal Christian development of the student and make the Bible relevant for today's needs (p. 24).

Wolf (1979) attempted to find information about the

1. exposure to religious education in high or low categories;
 2. commitment (divided into four categories: primary, secondary, tertiary, and secular);
 3. maturity-integration (three categories: high, average and low on maturity); and
 4. level of moral development
- through different questionnaires seeking to discover the relationships between religious education, religious experience, maturity, and moral development. The basic assumption at the initiation of the study was that persons who have experienced a conversion and who have demonstrated both a commitment to that experience and a high degree of maturity-integration, which in turn

resulted from a high exposure to religious education, would score higher on a test of moral development than those who had a lower exposure to religious education, a lesser commitment, and a lower ability to integrate concepts into total self-image.

The study showed the opposite to be true. The t test and the analysis of variance applied to the appropriate data did not support the original assumption. Individuals with high exposure to religious education, and who were highly committed, scored lower than those who had lower exposure to religious education and were less committed. On the other hand, the category of conversion did not significantly relate to moral development scores. It was explained that high-exposure subjects make the person either accept the concepts taught as introjected values or reject them in favor of an experimental set of values. This may account for the negative effect of religious education on moral development (Wolf, 1979, Abstract).

Wade (1980) made an attempt to do what Dudley had recommended by preparing a rationale and teaching guide for a college-level course, "Life and Teachings of Jesus." He used the current theories of learning and moral development as they find basis in the Scripture and the writings of Ellen G. White. His guide was designed to involve the student in the instructional

process while stimulating his/her mind for analytical and critical thinking and also developing a relationship of trust and faith in God.

Beltz (1980) compared academic achievement of twelfth-grade students in selected Seventh-day Adventist academies in ten states against public-school students in the same geographical areas. He did this by using The American College Testing Program Examination (ACT) and the College Board Scholastic Aptitude Test (SAT). He also compared the religious effectiveness of the conceptualization and the internalization of selected doctrines and standards of the Seventh-day Adventist Church by Adventist students in Adventist schools, with the conceptualization and internalization of the same doctrines and standards by Adventist students in public schools. This religious effectiveness was measured by computing t tests on the scores made by the above mentioned students with the Instrument for the Evaluation of the Effectiveness of Seventh-day Adventist Education (REI). In all cases, twelfth-grade students for the 1977-78 school year were used.

In academic achievement no significant difference was found. The quality of academic instruction in each school system was relatively equal (Beltz, 1980, Abstract). In religious effectiveness, again no statistical difference in the conceptualization and

internalization of Adventist doctrine was found between the two groups.

Beltz explained that since religious internalization is a progressive developmental process it is inappropriate to conclude, in view of these results, that Adventist education is ineffective or unnecessary. Moreover, "the planting of an idea in the mind of the student is not necessarily immediately measurable" (p. 80).

The basic assumption that "if they know it they will be willing and therefore able to do it" was, once again, proven wrong. Knowledge is an experience, not an intellectual exercise or accomplishment (Bower, 1925, pp. 120,121). Religion is not internalized by a mere academic pursuit; it must be incarnated in every student through a personal experience.

Moreover, the internalization of religious principles is not the sole responsibility of the school. The school only partakes of the same aims with church and home. It cannot abstain, however, from joining the other two agencies in accomplishing those aims without seriously jeopardizing the whole process.

A study was made by Van Kleek (1983), in a descriptive approach focusing on two research questions which are asked about a Christian school: What are the distinctive marks of a Christian School? How are the

distinctive marks put into action? The perceptions of teachers and administrators were investigated in addressing these questions, using two instruments with four components: curriculum, instruction, student policies and practices, and school climate. The study was conducted in six schools in Grand Rapids, Michigan.

The findings indicated that interviewees more commonly perceived nine distinctive marks: (1) all school staff espouse a Christian view and interpretation of the world; (2) the teacher is the most significant figure in making the school Christian; (3) the specific role of each teacher is that of being a Christian model and servant; (4) the students are actively engaged in becoming responsible Christians; (5) the school environment is providing a place where students are being nurtured and prepared for adult life; (6) there prevails a commonly espoused Christian value system; (7) the schools are characterized as having a supportive, open climate; (8) all staff hold to a common Christian orientation; and (9) the schools are characterized as being goal-oriented.

The interviewees also perceived five ways in which these distinctive marks were put into action: (1) when the teacher relates curriculum to teachings of the Christian faith; (2) when curriculum materials focus upon teachings of the Christian faith; (3) when the breadth of

the curriculum allows the needs of the individual student to be met; (4) when the teacher relates the curriculum to God's involvement in history; and (5) when the school staff demonstrates the proper sense of awe before God (Van Kleeck, 1983, Abstract).

CHAPTER III

REVIEW OF LITERATURE: PHILOSOPHICAL (THE NATURE OF KNOWLEDGE)

Knowledge consists of the accumulated body of information that man has distilled from experiences throughout his existence. Research can both organize and systematize portions of existing knowledge in order to make it intelligible and meaningful to society, and searches for unanswered questions or phenomena which may yield new knowledge. In any form, however, knowledge consists of facts and experiences which are interrelated through their context with the rest of life. The fragmentary availability of information yielding insights to the existing connection between events and their context has been a historic problem. In the physical and biological sciences, interpreting the meaning of scientific findings and their physical, ethical, and moral implications presents a problem. In the field of philosophy the problem lies in weighing, reconciling, and filtering the accumulated body of knowledge against man's ultimate questions regarding his origin, nature, and destiny. Through his understanding of life, the philosopher attempts to make this knowledge meaningful,

providing scope, and preserving in man a sense of direction. It is only natural, therefore, that the perception, management, and administration of knowledge be tinted by the prevailing understanding of life or world-view in each generation. It is also true that knowledge often modifies prevailing worldviews and molds men's thinking. This can easily become a self-perpetuating circular type of phenomenon.

Present society is described by most Christian authors as secular. Blamires (1963) depicted the present society's surrender to material secularism by lamenting "there is no longer a Christian mind" (p.3). He held that distinctively Christian thinking was being swept away by secular modes of thought and secular assumptions about reality. The social, political, cultural, and moral life showed no coherent recognizable Christian mind. By Christian mind Blamires meant mentality--a thought pattern which is the product of an internalized set of beliefs which are consistent with the Christian faith, doctrines and ideals. Knowledge is perceived as being composed of two conflicting realms: secular and sacred. Whether this is actually so or is only perceived this way by modern man is the concern of this chapter. This discussion provides the philosophical framework for the research concern of this dissertation.

Naturally, knowledge concerns itself with truth

for truth is the substance of knowledge. Without truth there is no true knowledge. Truth can exist independently from knowledge. When discovered and understood by the human mind truth becomes knowledge. The quest for knowledge is a search for truth whether it be essential truth (the essence of truth) or historical truth. Historical truth is simply something that is true and which can be traced back to a point in time for verification. Essential truth pertains to the nature of truth itself--truth as a universal principle. This distinction proves important further on in this study.

Modern man perceives knowledge as divided between sacred and secular. Consequently, he makes a dichotomy between sacred and secular in truth also. The question remains whether man believes that truth is divided in its essence between a secular side and a sacred side, or if there are essentially two truths: one secular and the other sacred. Someone may see that truth in its essence (its nature as a universal principle) is really one, but it is man's perception or understanding of truth which creates the separation of these two existing-but-united components of truth (secular and sacred).

Gaebelein (1968) explored the nature and origin of truth within the context of Christian education. After affirming that the phrase "all truth is of God" is no new concept (p. iii), he stated that "Christ is the incarnate

Word of truth, the Holy Spirit is the Spirit of truth, and the Scripture is the written Word of truth" (p. iii). He ruled out, consequently, any legitimate dichotomy between sacred and secular truth within a Christian philosophy of education (p. iii). To him, moreover, "Christian education must be based upon the unity of truth in God" (p. iv). It is from this platform that he launched his concept of integration of faith and learning. He affirmed that a teacher's philosophy will influence his teaching since "no man teaches out of a philosophical vacuum" (p. 37), and reminded him that he must constantly be on guard since "this mundane, humanistic philosophy is more pervasive than most of us have begun to realize" (p. 41).

Holmes (1977) contributed to this debate by reminding Christians that there can be no real separation between secular and sacred when dealing with truth since "all truth is God's truth." Man must never forget that his reason is not autonomous but dependent upon God's revelations and on God's sustentation (pp. 100-101).

Smart (1954) stated that the Christian church has a double mandate, a double commission to preach and teach. It must do both or "it will not be the church" (p. 11). With this statement, he sought to legitimize the church's right to involve itself in educational ventures. Smart offered a valuable philosophy of

Christian education for theologians and a theology for Christian educators. He pointed to serious identity problems in the conceptual framework of the church evidenced by the tension between theology and education (p. 24) and the confusion about the role of education within the church (p. 46). Smart attempted to redefine the educational goals for the church and discussed the use of the Bible in curriculum development, the spiritual and intellectual growth of persons, the Christian home, and the relationship of the church to education, whether it be public or private secular education. "As teachers we are impressing a theology of some kind upon the minds and hearts of our students" (p. 206). He called, therefore, for the recognition of the place of education within theology and of the place of theology within education. In the context of Christian education, they go hand in hand.

The Theology of the Word

The relationship between theology and education, as discussed above, is better understood when considered through the theology of the Word. Christian educators, therefore, approach their task based on the conviction that the encounter and communion between God and man provides the best setting for human development.

In a Knowledge of God all true knowledge and real development have their source. . . . The mind of man is brought into communion with the mind of

God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate.

In this communion is found the highest education. It is God's own method of development. (White, 1952, p. 14)

Theology--the systematized study of God and His Word--is not merely an influence among others in Christian education, or even an influence primus inter paria (the first among equals), but a binding force, an overarching principle by which Christian teachers abide, and to which they profess a basic commitment. As such, the importance of the Word transcends the limits of form and content; it is an experience.

The principles of the Word of God are regarded as authoritative in regards to the mission of the school and its curriculum, supersede and control the teacher's methodology, the teacher-student relationship, and the entire teaching-learning process.

The Christian educator's commitment, moreover, is more than mere loyalty to a principle, a philosophy, or an ideal. Since Jesus is the truth (John 14:6) and the Word incarnate (John 1:1-3, 14), this commitment is the product of a dynamic personal progressive relationship with Him. The Christian teacher abides by the Word because of his desire to please Jesus, whom he loves. Christian education is, therefore, the product of the Divine-human encounter and continued relationship.

The Elements of Truth

One serious symptom in contemporary society is its total loss of appetite for truth. Holmes (1977) lamented that not only "an adequate conception of truth itself is largely lost," but worse yet, "men and women no longer believe in truth" (p. 4). He stated that the problem is threefold: first, there is a loss of focus on truth. Hedonistic and economic concerns have primary attention and philosophical considerations have been relegated to the ignominious corner where irrelevant, impractical, and non-productive considerations have been stored. The second is the loss of the unity of truth in which through a unified worldview "truth is seen as an interrelated and coherent whole" (pp. 4-7). The third is a loss of the universality of truth. The theological and ethical relativism of Tillich, Bultman, and Fletcher, have virtually made it difficult for the average layman to believe in universal absolutes in any realm. This results from misunderstanding the role of four important elements having to do with truth, from playing these elements against each other, or establishing one at the expense of the other.

The four elements of truth that must be considered are (1) the origin of truth, (2) the nature of truth, (3) the sources of truth, and (4) the perception or understanding of truth. The origin of truth has to do

with its creator (or The Creator, as Christians believe). The nature of truth deals with its substance--what it is made of, what it is in essence. The sources of truth are the vehicles through which truth is communicated, concealed, revealed, or delivered. And the perception or understanding of truth has to do with its recipient, namely, man. It is not the purpose of this work to deal in depth with each of these, but the discussion about truth is divided and organized with these in mind.

The Origin of Truth

Philosophical literature is abundant in its recording of man's struggles to achieve and understand truth throughout time. The great philosophical minds of Plato, Aristotle, Socrates, Augustine, and others differed from each other in their concept of truth. The intensity of the dialogue as well as the complexity and multitude of opposing views escaped the untrained mind, leaving the masses in confusion. Pilate's question to Jesus, "What is truth?" (John 18:38) typifies the cynical attitude of his generation towards the subject, a result of this state of affairs. Surprisingly, however, little is said about the origin of truth. Most philosophers, Plato included, start out with an existing truth. Plato elaborated on its nature. The closest he came to dealing with its origin was his conception of an absolute independent truth (Holmes, 1977, p. 33)--a self-evident,

self-existing truth; a truth that is there by its own merit. Plato sought only to describe it and understand it. But he did not deal with truth as having an origin, much less an originator. Perhaps most problems in understanding truth would have been avoided by a correct understanding of its origin.

Christians, however, have information concerning the origin of truth-- " . . . grace and truth came by Jesus Christ" (John 1:17). Jesus declared His mission to this world was to "bear witness unto the truth" (John 18:37). He spoke of the Holy Spirit as the Spirit of truth whose mission is to guide believers "into all truth" (John 16:13). The Spirit would help the faithful to understand the Scriptures which are the truth and thus become sanctified by it (John 17:17,19). As a result, a close relationship is established between Jesus and His followers who are "of the truth" and are able to "hear [or recognize] His voice" (John 18:37). Faithful Christians are, therefore, promised that they shall be able to obtain what their fellowmen have dedicated so much seemingly fruitless efforts to obtain--"ye shall know the truth and the truth shall make you free" (John 8:32).

But the most astonishing and daring declaration anyone on this planet has ever uttered with credibility has to be Christ's open declaration: "I am the way, the

truth, and the life . . . " (John 14:6). He is not saying, I understand the truth, I speak the truth, or I transmit what I know truthfully. He claimed to be the very essence of truth itself. He said that truth is more than an accurate fact, a verifiable, honest piece of information. Truth is part of His nature, it is part of Him. "I am the truth" means not that He is part of the truth but that the truth is part of Him. The truth is Him. Man may be able to discover fractions of truth through science. But these can be completely understood in their full context and significance only when Jesus Christ and His Word are admitted into the picture. The origin of truth, in conclusion, is Jesus Christ--God. He is the originator of truth.

The early church understood this. The phrase "all truth is God's truth wherever it be found" was used by them to express this conviction (Holmes, 1977, p. 8). Truth, then, is, within Christian understanding, as eternal as God is, as unchanging as God is, and thus universal. Since truth is also contained in Him, it must be, therefore, united (p. 8). If truth is God's truth, eternal, unchanging, universal, and united, why then are there so many opposing points of view? Why so many dilemmas and dichotomies? Man's imperfect understanding of the partial truths that come to his diverted and unclear attention and which in turn come to him through

imperfect means is partially responsible for this (p. 9). On the other hand, not everything men take to be true is truth in essence--ultimate truth--God's truth. Moreover, Holmes reminded his readers that while the Bible contains God's truth, it is not "an exhaustive revelation of everything men can know or want to know as true, but rather as a sufficient rule of faith and conduct" (p. 8). The Bible is thus perceived as a depository of functional truth, that is, revealed truth with the specific purpose to guide the human race in terms of their faith and conduct. However, the Bible does not contain in itself all the truth there is to know. Holmes pointed to nature, science, history, and other sources of truth which may yield additional truths not found in the Bible (p. 8). In so doing, however, he seems to make no distinction between a true fact (a historical truth) and truth in essence (essential truth) as part of a universal principle. Even though a true fact, or stating something that is true (like this ink is black [p. 8]) may be a part of a larger truth, it should not be equated to a truth in essence or God's truth. Isolated true facts in themselves do not necessarily point to ultimate essential truth. They are too limited, too susceptible to manipulation. They can be easily altered or taken out of context. True statements can be used to mislead and to point to untruth.

The Nature of Truth (The Substance)

Historical philosophy records a long and intensive quest for understanding the nature of truth. It is outside the scope of this work to elaborate. The influence and effect of the resulting philosophical trends are still present, however. For those who insist on ignoring God in their pursuit of truth, Plato's thinking is important. Baffled by the tension between the ideal and reality, Plato conceived ultimate truth outside the realm of human existence and in a realm of absolute autonomy or self-existence. There was no connection between God and truth for Plato. Through the power of reason man could approach truth without assistance from any external force or being. This leads to the self-sufficient rationalistic autonomy in which modern secular humanism is rooted. For Plato, the love for truth would turn man "away from this world to the eternal" (Holmes, 1977, p. 33).

The theist view of the nature of truth was championed by Augustine. He modified the godless, autonomous Greek view by making truth dependent on God's eternal and unchanging wisdom. Human reason has been endowed by God (the Logos) with deposits of wisdom (rationes aeternae) which, when enlightened by the divine Logos, is able to perceive innate truths about God,

morals, and reason itself. Christ the truth is perceived as a teacher within man providing unchanging universal truth. God the Logos has also placed seminal deposits of truth (rationes seminales) in nature. These speak of God's wisdom. Man is able to approach truth in nature through reason which is his immortal soul. "Human reason is the image of God in man for it reflects in its knowledge the eternal wisdom of God" (Holmes, 1977, p. 39). Augustine, therefore, rejected man's autonomous rationality as a sole source of power to rule his life. He held that man is not only ruled by what he knows but by what he loves. Reason is not enough (Holmes, 1977, p. 40).

There is a tension between the dependence on God for truth and the fully personal character of human knowledge. This tension has been artificially created by men who have insisted on the truth of one at the expense of the other or by entirely denying the other. "Aquinas held to the first part of this concept but compromised the second, and the autonomy of human reason was his legacy to the modern mind" (Holmes, 1977, p. 41).

During the enlightenment period, Kierkegaard saw truth affected by its receptor or perceiver. If the receptor or perceiver approached truth impersonally, in a detached way, then truth was said to be perceived objectively. If the perceiver approached truth

passionately, in a personal, concerned way, then truth was said to be perceived subjectively. (Since religious faith is concerned with the emotions, it is therefore ascribed by this definition to the realm of subjectivity). Since truth is seen through the eyes of the beholder, in Kierkegaard's approach, the distinction between the perceiver's attitude towards truth (whether detached objective or emotional subjective) and the quality of truth in itself is not clear. Soon truth itself partakes of the characteristics originated in the attitude of the perceiver and a truth is then labeled objective or subjective accordingly. This is called "epistemological objectivity and epistemological subjectivity" (Holmes, 1977, p. 6). Descartes had previously held that everything inside the mind (faith, beliefs, ideas, etc.) is subjective but represents things outside the mind which are perceived as objective. This is called "metaphysical objectivity" (Holmes, 1977, pp. 5-6). Holmes identified the weakness of these distinctions. He contended that metaphysical objectivity is perfectly compatible with epistemological subjectivity.

I can passionately believe in a certain objective reality without at all violating either my intellectual integrity or the universality of truth. I can believe in God, I can love my neighbor as myself, and I can accept a Christian world-view with all the subjective intensity of my being without compromising in the least the

universal truth of theism, of Christian ethics, and of a Christian world-view. I believe all truth is God's truth, passionately so, but that does not make it any less objectively real. (p. 6)

Enlightenment limited itself to objectivity and failed to achieve balance in this distinction. The influence of this trend, however, is still strongly present in the scholarly world. The striving for metaphysical and epistemological objectivity is very much alive.

Since faith, belief, and religion were relegated to the domain of the subjective, David Hume and other skeptics relegated morality, worldviews, and other personal concerns to the realm of feeling rather than reason. The stage was set for a reaction against the cult to detached impersonal objectivism. The reaction was called romanticism, came during the nineteenth century, and enthroned emotive dimensions of art, morality, and religion. Existentialism flourished under Nietzsche and Sartre who "turned from the rule of reason to the passionate rule of the will" (Holmes, 1977, p. 7). The twentieth century is caught in the middle of the two colliding forces: one demanding objective proof or evidence and the other demanding recognition for the existentialist reactions which emphasize feeling and commitment. Christians believe that they must "love the Lord . . . with all [their] heart and with all [their] soul, and with all [their] mind, and with all [their]

strength . . . " (Mark 12:30). This passionate commitment does not in any way diminish the universal truth of a God, of a relationship with Him, and of a God-centered world-view which finds the motive for all actions in the universal principle of love. When unity of truth is lost, then its universality and its unifying worldview are also lost. A fragmented worldview is devoid of any ultimate coherence.

The Christian contribution to the quest for understanding the nature of truth should make a stronger impact on the thinking world and should exert a stronger influence on modern life-style. Man can only approach a distant, imperfect understanding about the unity and universality of truth. His present concept is unclear, conflicting, and imperfect (Holmes, 1977, p. 9). There is room for continued improvement and serious effort in this area.

In summary, the nature of truth to the Christian is (1) universal: it is absolute since it comes from God. It is not affected by epistemological or metaphysical objectivity or subjectivity. A universal truth remains a truth regardless of how man perceives it or whether or not he perceives it at all. God continues His patient efforts to reveal that truth to mankind and assist in its understanding. (2) Truth is unified. There are no dichotomies between the realms of the ideal and the real,

the essence or the presence in ultimate truth. There is no dichotomy between secular and sacred. "Where the truth is, in so far as it is truth, there God is" (Cervantes, 1606/1950, p. 490). Since "contemporary education suffers from all three aspects of the loss of truth: loss of focus on truth, a loss of the universality of truth, and a loss of the unity of truth" (Holmes, 1977, p. 129), Christian educators have a golden opportunity to fill this void by restoring a more complete understanding of the nature of truth. By their example they may also promote commitment to this truth.

A correct understanding of the nature of truth is a prerequisite to understanding all other aspects of it. At the same time understanding about the sources of truth facilitates understanding about its nature.

Sources of Truth (The Vehicle)

Buttrick (1960) affirmed that "God is God and man is man and . . . therefore, the finite creature cannot reach God or even know much about Him unless God chooses to reveal Himself" (p. 49). Not all Christians agree with the content of this statement. Buttrick presented religion as an impossible upward movement towards God, man's attempt to reach God "by mystic withdrawal, by some ethical and physical regimen, or by obedience to some law" (p. 49). Biblical faith is the "death of religion"

since it teaches not that man reaches up to God but that God reaches down to man. Man knows about God because He chose to reveal Himself first. Man did not discover God. Since God is truth, truth is an attribute of His character; man's knowledge about truth is dependent on God's revelation of that truth. Christians believe that the primary source of God's revelation is the Holy Bible. Gaebelein (1951) stated that one evidence of its greatness lies in the fact that it is the most universal of all books of all times. He did not deny the greatness of the classics, or of other writers and their works in the past. These, however, are the product of the elite which in turn appeal to the intellectually elite. But only "the Bible makes its appeal 'both to the Greeks, and to the Barbarians; both to the wise and to the unwise,' and neither the one or other is able to plumb its bottom" (p. 119). Because of this, Gaebelein believed that the Bible in Christian education must be at the center of the curriculum. He believed that it gives power to the curriculum, it is an orienting force, it reminds all that truth being of God has a purpose, and that it should be regarded as "a heart curriculum" rather than "a core curriculum" (Gaebelein, 1951, p. 120).

One of the great attributes of the Bible is that it not only contains factual information about the past, but it also addresses itself to man's ultimate concerns

and it does so with authority. Man's origin, nature, and destiny would remain in the hopeless web of speculation were it not for the Bible. Berkower (1962) stated that "man cannot truly know himself if he ignores the light of God's revelation, which falls over his life, and which unveils the true nature of man, of actual, concrete man" (p. 21).

William W. Prescott, an early Adventist pioneer, would agree with both of the authors above. He affirmed that the Bible should be central in the curriculum and that knowledge of man and God is obtained in the Bible ("the printed page") as the first source (Prescott, 1895/1978, pp. 122,123). Prescott believed that there were two main sources of revelation: "the printed Word" (the Bible) and nature. Speaking of his priorities, however, he stated: "I would put the printed page first, and from that I would study the works of creation; and there are principles laid down in his word that will keep us from going astray in the study of his creation . . . " (p. 123). The life of Jesus Christ on earth is the greatest revelation of truth incarnate ever available to man. Yet, since Jesus is no longer physically present on earth, man is limited to the written record of His life and actions contained in the Scriptures and, for Adventists, in the continued manifestation of the gift of prophecy as manifested through the writings of Ellen

White. The Holy Spirit is present on earth and He impresses the minds of the believers, with new insights as they study the life of Jesus Christ on earth. Yet these are again dependent on the evidence found in the Scriptures. Basically then, modern man is left with the Bible, inspired writings, and nature as his primary sources for finding truth.

The forces of evil, however, have done everything possible to limit and becloud the influence of God's message. The Bible has been the center of controversy, multiple and chronic misinterpretation, and misrepresentation throughout history. Nature has been monopolized by atheistic, secularist-naturalist science yielding information interpreted to contradict and disprove the testimony of the written Word. A conflict and a great abyss have been artificially created between religion and science, faith and learning. Man's quest for both factual and essential or universal truth is greatly hindered by the density of the confusion inherent in man's cumulative knowledge.

Buttrick (1960) presented the tension existing between faith and learning--secular and sacred--in terms of Biblical thought or religion, as championed by the church versus the university. His central argument is that both church and university are at fault historically in terms of their contributions to that tension. Both

have failed humanity--the church by indoctrinating, proselytizing and moralizing, and the university by secularizing (p. 53) and humanizing to the point of ending in a "form of narcissism" (p. 26). Scholarship is guilty of placing too much confidence in the power of the mind (intellectualism) and in placing more trust in the physical sciences than in the metaphysical side of man, forgetting that "the mind is also candidate for redemption" (p. 41). The two aspects of man and of knowledge need not be at odds with each other since each can contribute but also need the support of the other. There are several gifts that each have for the other. Biblical thought (used here in place of the word religion) receives from the university (also called higher education) "fellowship in which prejudice of rank and race has been measurably overcome" (p. 51) (even though both, religion and education have a spotty record on this issue). Another gift is "education's defense of a rightful freedom" (p. 51); third, the resistance to indoctrination (p. 52); fourth, the gift of "higher criticism" of the Bible--a scholarly approach to the study of Scripture (p. 53); and fifth, "the university's insistence on truth and fact" (p. 54).

On the other hand, Biblical faith has given faith (p. 56), hope (p. 59), and love (p. 62) to the secular university.

The conflict between science and religion, faith and learning, the Bible and the systematized study of nature has been so long, so intense, so emotionally involved, and so fierce that many well-meaning Christian philosophers tend to accept this conflict as a natural inevitable fact of life. Robb (1979), for example, in his attempt to defend the validity of Biblical faith in education admits, as a fact of life, that there is an "inevitable conflict between the 'truths' of science and the 'truths' of religion when religionists affirm as 'fact' that which seemingly contradicts the laws of nature" (p. 99). Other Christians, like Holmes, do not have room for such premise. Holmes sustained the concept of the unity of truth. Adventist Christians see in Ellen White's declaration on this subject a total denial that there is a real conflict between the book of God and the book of nature (White, 1903/1952, p. 128; 1890/1913, p. 115).

Other Christian authors, like Lowry, see religion as playing a significant role in man's knowledge of truth. He would receive strong opposition to this idea from Robb and others who regard religion (the organized body of Christian believers) as a hindrance rather than an aid in coming to know truth. But Lowry (1950) may have a valid point in his statement that ignoring the study of religion at all and its role in human life would

yield a "shorn story of intellectual history" (p. 71). Moreover, Lowry affirmed that man's "social institutions are imperfectly understood apart from the role religion has played--for good and for ill--in their strength and weaknesses" (p. 71). Imperfect as it may be, religion (or "the church") could be considered also as an instrument for revealing truth. The Catholic church has more to say on this subject than the rest of Christianity has been able and willing to accept. The Bible underlines the role of the church relating truth when it speaks of "the church of the living God, the pillar and ground of the truth" (1 Tim 3:15). Christians regard the church as a depository and guardian of truth. Certainly God has chosen to rely on human vessels to transmit His revealed truth. Not that He has given the exclusive possession of that truth to any particular individual or group of individuals in any given time or period. Since truth is part of God it is as great as God. His truth is as Omniscient He is. No man or group of men is able to encompass all truth at once, or even reach such perfect understanding of any one truth that there is no more to learn or understand about it. While personally teaching His disciples, Jesus Christ recognized limits beyond which he could not take them and admitted: "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). The Apostle Paul declared, about man's

capacity to grasp truth, "For now we see through a glass, darkly, but then face to face: now I know in part; but then shall I know . . . " (1 Cor 13:12). Man's capacity to grasp truth is severely limited because of his sinful nature. He must arrive at truth through his senses, his mind, his experience, and his understanding of other men's recorded past experiences. Bower (1925) defined knowledge for the individual as ". . . that more or less stable body of meaning that emerges from the milieu of experiences and that continues on after the experiences have passed" (p. 121).

Beside special direct revelation, man's other vehicles for arriving at truth are knowledge, as absorbed from that more or less stable milieu of other men's experiences, and knowledge as experimented through one's own experience. Bower (1925) made a point that in any case "the roots of knowledge lie embedded deep in the fertile soil of experience" (p. 121). The Christian theologian expresses this truth in terms of the incarnation of truth. That is, something grasped not merely in the memory, like being able to recollect a fact or a piece of information, but grasped in a way that it becomes personally meaningful. The truth has been so internalized that it is now part of the person having an effect upon his thinking and conduct.

Looking at truth through the vehicle of knowledge

and because of its close relationship with experience, has led some philosophers (the neo-Romanticist trend stemming from pragmatic existentialism) into perceiving knowledge in terms of experience. That is to say, knowledge is only valid if it comes through personal, meaningful experience. Relating this trend to education, Holmes (1975) raised his protest against contemporary, ad hoc learning which he called "a potpourri of piecemeal 'how to do it' courses" (p. 64). This current trend was ushered in by the popular emphasis on practicality and practical experience. This trend has had a reductionistic effect on educational philosophy by measuring the value of an idea, a course, or even a principle by its practical consequences. Holmes called it "situational education" which he regarded as objectionable. Qualifying his opinion he stated:

...the practical without firm theoretical principle is a 'blind leader of the blind'. If the practical and situational emphasis is not to become another relativism, it needs checks and balances. It needs . . . the guidance of a historical perspective and of theoretical concepts that adequately interpret the present and past alike, and so enable us to anticipate the future. It needs lasting values and lasting truth. Ideas are not true because they are practical, although they may prove practical because they are true. Our first priority must be the quest for unchanging truth, [emphasis supplied] for practical experience. (Holmes, 1975, p. 64)

Holmes definitively rejects experience as an adequate standard by which to measure education and its quest for

truth. "Experience alone is not enough," he says. "The question is not whether affective experience is to be discouraged but whether unexamined experience is enough" (p. 65). The quest for truth, even if it comes through knowledge needs firmer ground than that which human experience, or meaningfulness can provide. Taken to its full consequence, this emphasis could lead into mere sentimentalism. Pointing to the difference between sentimentalism and sentimentality, Senior (1978) supported the idea that sentimentalism is worse than sentimentality:

The merely sentimental man does what he feels like doing without thinking. The doctrine of sentimentalism asserts that thought is an instrument in the service of doing what one feels like. The sentimentalist does not simply subject reason to desire; he denies the difference. He reduces reason to desire and says all problems are essentially emotional or environmental. (p. 109)

The dangers of accepting sentimentalism as a norm for education or for the quest for truth are obvious.

In conclusion, the sources for truth, as discussed in this section, are two: the special revelation as recorded in the Bible (the testimony of the life of Jesus included) and the inspired writings, and nature when studied by science within the framework of the Bible. The church (assembly of believers) is a custodian or depository and propagator (not exclusive owner) of the truths derived from the Scriptures. Knowledge as a cumulative stable body of other men's past experiences is

a vehicle to approach truth which is grasped by human reason (as aided by the Holy Spirit). The experiential part of knowledge is not an adequate standard for measuring knowledge or truth. It remains strictly as the means by which truth is incarnated or internalized.

Perceptions and Understanding
(The Recipient)

As a result of man's severe limitations in understanding truth, he is confronted with complex, unending, ideological currents witnessing to his attempts to grasp truth. His partial understanding ignores other key areas, or emphasizes one aspect at the expense of the other, or admits to one phase of truth while totally rejecting the other; and the list of weaknesses and failures continues. Taking the contemporary, neo-Romantic, existentialist emphasis on relevance, practicality, and meaningfulness, for example, one is led to believe that experience is what it is all about. Experience is thus regarded as the measure of all things. If it is relevant, practical, meaningful, convenient, or any of the other personal assessments, then it is good. As previously discussed, there is an element of truth in the fact that knowledge becomes so for a person when it is internalized and the person is able to relate it to his other areas of sensations, feelings, values, and information, thus becoming an experience for him. It is

also true that meaning, relevance, convenience, and other experiential factors make such process easier and more efficient. But stressing these features to the extreme, by elevating them from mere consequence to the rank of essence--whereby everything else must be measured by it, becomes a typical example of human error in judging truth by overemphasis and lack of perspective. Holmes (1977) emphatically rejected this abuse. While admitting that experience is valuable and enriching, yet he declared that it is not what life or religion are ultimately all about. "Not experience but truth is what it is all about" (p. 80). His reasons are:

1. Moral experience often teaches too little and too late.
2. The truth about God and man's relationship to Him is far more important than how man feels about it or about his religion.
3. "The truth about moral right and moral wrong is more basic than 'feeling right about it' or 'learning the hard way'."
4. Truth does not change; experience does.
5. Truth is universal and normative; experience is not.
6. Experience is incomplete and its horizon limited in scope.
7. Experience is selective.

8. Experience is relative.

9. Experience is subject to interpretation

(pp. 80,81).

Finally, Holmes brings this whole issue into its eschatological focus (perhaps unknowingly) by stating:

The truth is what really matters in the final count, for it will ultimately judge what we do and experience. Therefore, we must conform experience to the truth rather than truth to fluctuating experience. We must know the truth in order to be free. (p. 80)

What is ultimately wrong with elevating experience over the essence of truth is that, as in cases of epistemological and metaphysical objectivity and subjectivity, truth is not judged by its intrinsic value--by its truthfulness--but by external factors often totally foreign to it. Truth is judged truthful not by what it states but by the effect this statement makes upon its recipients or by the amount of emotional involvement (or lack of it) that those who deal with it allow themselves to bring into their study of truth.

Another example of the resulting conflict surrounding the misunderstanding of a truth or of the existing relationship between particles or aspects of a truth is the artificial tension between sacred and secular. On the religious side, Gaebeline (1968) commented that Christians have rightly regarded the Word of God as the ultimate criterion of truth and given

pre-eminence to Jesus Christ as the supreme manifestation of truth through His incarnation.

But at the same time we have fallen into the error of failing to see as clearly as we should that there are areas of truth not fully explicated in Scripture and that these too are part of God's truth. Thus we have made a misleading distinction between sacred and secular. . . (p. 21)

This one-sided view of life is fiercely corresponded by the secular side--as is discussed in the section on secular humanism. Failing to see "the unity of all truth under God" leads, according to Gaebeline (1968), "to the fragmentary kind of learning found on some avowedly Christian campuses today" (p. 23).

Another artificial dichotomous product of man's imperfect understanding of truth is the argument over the place of human reason in man's approach to life, the world, and truth. If Plato held that truth existed autonomously from any other being or entity, to be reached through the power of reason (man's immortal quality which allows him to transcend the mortal sphere of material things), Descartes established the autonomy of reason itself in all aspects including religion, which he discarded as concerning matters beyond the capacity of human knowledge. According to McGill (1970), Descartes thought of truth in terms of what could be accepted by autonomous reason. The only things that could be considered as truth were those ideas that were

"completely clear and perfectly defined to the rational intellect, or which can be inferred with absolute certainty from such clear ideas" (p. 125). Anything obscure, confused, doubtful, or "which does not satisfy the mind's own inherent demand for satisfying knowledge will be rejected as if it were absolutely false" (p. 125). In other words, for Descartes, there could be no truth outside of man or his understanding. Man's reason was the measure of truth. Anything escaping man's reason was either false or non-existent.

The above position was obviously contraposed by the gross abuses of ecclesiastical dogmatism, characteristic of Christianity during the Middle Ages which shunned all rational attempts for understanding truth apart from the teachings of the Church. This false position pretends reason to be overruled by faith. To request evidence and reasons for believing is claimed to deny the faith. While it is true that there are still some sects and groups who require such superstitious, blind submission from their faithful, it is also true that the majority in the world are still having teenage-like temper tantrums of rebellion against the domineering and authoritarian attitude of a mother (the church) under whose tutelage neither they nor their parents ever lived, and from whose dominion the world emancipated itself centuries ago. Such is the case of those who, reacting

so hard against Christianity's historical, closed, intransigent, dogmatism, adopt for themselves a closed, intransigent and dogmatic attitude against anything religious. Faith and reason need not be regarded as opposite poles. If all truth is God's truth, they complement each other.

Since the school (college, university) and the church are the institutional instruments to approach systematized knowledge in both physical and metaphysical realities, and since a dichotomy, a tension has been created between secular truths and spiritual truth, between faith and reason, science and religion, consequently, there is a tension between the school and the church. Instead of being the two pillars upon which truth is found and supported they have become arenas in which they have fought untold fierce battles against each other. Buttrick (1960) illustrated this mutual attitude between the college and the church by portraying the modern college as asking, "What has that church on the corner to give me except a dubious architecture and a more dubious indoctrination?" and the church in turn asking, "How can that godless place enrich my life?" (Buttrick, 1960, p. 48). This mutual suspicion and even antagonism has impoverished both the church and the college while at the same time paving the way for the advances of secular humanism which now dominates both

and society in general almost to the point of no return. There was no need for this to be so. Buttrick believed that there were mutual gifts between these two institutions and the realms which they represent-- contributions which both have made to the world for which both should be grateful. Secular scholarship has shaken off the naive, superstitious kind of faith of the Victorian era and made possible the birth of a Biblical faith illuminated by modern scholarship and enriched with modern man's wider understanding of his world, himself, and his limits. On the other hand, Biblical faith has endured through science's original, immature bursts of enthusiasm, and humbled it by the legitimization of its claims once science has become aware of its limitations and of the moral and ethical consequences of its findings (Buttrick, 1960, pp. 48-67).

Gaebelein (1968) saw that Christian education reconciles, in principle, these opposing currents if it is willing "to adopt as its unifying principle Christ and the Bible" since "Christian truth embraces all truth, and nothing true is outside the scope of Christianity" (pp. 20,21).

Thus one notes that it is man's imperfect perception and understanding of truth that creates tensions, conflict, and dichotomies among the components, vehicles, and entities having to do with truth. Truth is

one--unified, universal, absolute, unchanging. Truth refers itself to its author in "whom there is no variableness, neither shadow of turning " (James 1:17). The closer man seeks truth through Him, the closer will he come to grasping it.

Knowledge_and_Truth_in_the_Conflict
Between_Good_and_Evil

Reviewing past philosophical positions in light of the Christian faith, one immediately discovers an ever-present tension between elements of truth. The effect of the conflict between good and evil is clearly felt. It is difficult (perhaps impossible) for man to fully understand the extent to which sin and the resulting conflict between good and evil has permeated, modified, and affected everything he knows, perceives, and touches. While studying about the nature of man, it is important to remember that both forces are struggling within him. The conflict is present there also. Emphasizing man's sinful nature and his inclination towards evil, the limitations of his mind and body, and his impotence in overcoming through his own power, man arrives at a negative, defeatist concept of life, human nature, and religion. Calvinism and the Roman Catholic doctrine of righteousness by works and monasticism are Christian examples of such a position. On the other hand, emphasis on man's noble origin, the amazing power and potential of

the human mind, and man's yearning for good as manifested in his ideals and good intentions, yields an overly optimistic, naive concept of man and his nature, at best, or a self-centered deification of man at worst.

Naturalism and humanism are two examples of this position. Buttrick (1960) noted that the mind--through pride--can sin "by playing its own god in intellectual titanism, by pretending that it is utterly pure, or by proposing that man can overtake all knowledge and build a perfect world" (p. 40). At the same time the mind is perfectly capable of realizing its mortality, its own "blundering finitude, and its own guilt," which makes it, like the rest of man's total nature, a candidate for redemption" (pp. 40, 41). Nevertheless, in order to achieve a realistic balance it is important to keep in mind that "the doctrine of creation must be qualified by the doctrine of sin" (Holmes, 1977, p. 21).

Understanding this, however, is not limited to a mental assimilation of the right concepts about this struggle, or self-disciplining the mind until it grasps the pitfalls of extreme positions in this conflict so that it comes to a happy medium. The position that the mind takes is often, itself, the result of a conflict.

Buttrick (1960) pointed out that man's skepticisms "are more likely to come as late harvest from our young rebellion against moralistic parents or against a stuffy

pietistic church" than they are "the fruit of brilliant questionings from honest minds" (p. 34). This rebellion, however, could result from persistently failing to appreciate the virtues in the loving, moral posture of committed Christian parents and church in favor of the licentious and self-willed impulses of an adventuresome, uncommitted child who sees parental and religious restraints as a hindrance to his freedom. This kind of conflict is enacted in the lives of the child, the parents, the church, the community. The child rebels against the impediments brought to the free execution of his desires through the union of principle with authority in the person of his parents, the church, and, by association, God and religion. The continuous friction resulting from giving more importance to his desires than to understanding the principles those desires violated could bring the child to the point of rebellion. This may indicate a preference resulting from a struggle. By continuously harboring the negative-feelings product of the confrontations rather than growing out of them and taking a mature look at the principles, their reason for being, the consequences which come with violating them, the good intentions of God who gave them and of those who attempt to apply them, the person can use skepticism as a way of escape. This again may be indicative of a

continuous conflict within this person who may be a victim of himself.

Another manifestation of conflict between good and evil within man is that which pulls him away from doing the good he knows he should do and he wishes to do but cannot. This internal struggle was dramatically described by the Apostle Paul in terms of the fight between the flesh versus the spirit (Rom 7:14-25). Many become discouraged because of this tension and its effects. They either become cynical about the faith or forget it all together. Others simply compartmentalize their lives between secular and sacred allowing a minimum of interchange between them. Dismissing religion and pretending that the tension does not exist, however, does not solve the problem totally for man. As a whole, mankind is incurably religious. Lowry (1950) pointed out that man "is always moving something forward, however vaguely and unconsciously, into the role of faith" (pp. 81-82). And those who take refuge in artificial compartmentalization soon find that they are not really satisfying either secular or sacred. Lowry (1950) reminded them that Christianity is no "white icing spread over black cake," it is not a "plus added on to secular life and thought." Christianity involves the essence of life, the whole of life. It is a life-style, a worldview. It is basic and normative. "To

compartmentalize it is to imprison it and to nullify it" (p. 104). Nevertheless, man's historical attempts to either escape from religion or compartmentalize his life have produced many philosophical trends which propose different shades and degrees of radicalness. These have been embraced by millions of adherents who, in turn, have produced a large amount of literature recording their understanding of these trends. The Christian school is confronted with the formidable and challenging task of unearthing knowledge from under endless layers of philosophical sedimentation. Blamires (1980), referred to the conflict between Christ and Caesar, the church and the world, good and evil, sacred and secular as a conflict that "will not go away and cannot be resolved by shuttle diplomacy, however patient and protracted" (p. 3). In the world of knowledge "there are still plenty of altars to deified earthly authority on which [man] is expected to throw incense" (p. 3).

Akers and Moon (1980a) believed that the great controversy between Christ and Satan "should affect almost every area of a Christian curriculum" (p. 23). World history, the important political and ideological figures who shaped their time, ethical issues on contemporary dilemmas, and other subjects are mentioned as examples providing good opportunities for focusing, in modern curriculum, on the great controversy. At the Blue

Ridge Convention, Wickey (1937), speaking as the General Secretary of the National Conference of Church-Related Colleges, told his audience that the world conflict of these "two spirits are at war to the death." He said that the conflicts between rich and poor, capitalism and labor are only "surface manifestations of a deeper struggle. Essentially the conflict is between Christianity and paganism, between God and the world" (p. 97). Students in Christian institutions need to get a clear picture of the implications of the conflict between good and evil, Christ and the Church, faith and learning, sacred and secular (and all other related tensions), as manifested in life, the world, science, knowledge, and religion. Senior (1978) reminded Christian educators and students that in the face of this struggle they should not take the position that if Christianity is to survive it must adjust to the changing world. He says "it is the other way around: If we are to survive, we must face Christianity" (p. 128).

In conclusion, knowledge and truth have been greatly affected by sin and the great controversy between the opposing forces of good and evil, Christ and Satan. It is the duty of Christian education to allow the curriculum to reflect this conflict in a way that the student may be able to identify these forces at work in every aspect of his life. In so doing, the student needs

to be guarded against taking the extremes of secularism or mysticism.

Mysticism

Within the framework of the conflict between good and evil, Christ and Satan, secular and sacred, and the resulting debates among those who espouse these views, the cause of Christianity is not helped by those who take good principles to extremes, thus deforming these principles to the point of ridicule and caricature. This seemingly inherent difficulty in achieving balance in mankind has often muddled the issues and raised unnecessary opposition, prejudice, and alienation.

Christians believe, for example, that the Bible, as the Word of God, is a primary source of truth, wisdom, and knowledge. Consequently, the Christian curriculum should be Bible-centered. Akers and Moon (1980a) have stated that Ellen White's prevalent statements about using the Bible as the chief source of study should not be taken to mean that it is the only textbook to be used for mathematics, computing, biology, and other disciplines, as some extremists have contended in the past. It means that the Bible should be "the controlling influence of the school," and that "the underlying Biblical principles are to be highlighted and connections with ultimate spiritual realities made" in every subject (pp. 19, 20).

It is also true that the Christian should be sufficiently detached from the world not to participate of its sinful life-styles or acts, but also sufficiently involved with society so that it is possible for him to shine like a light and flavor like the salt. Neither monasticism nor the social gospel represent the answer to this tension requiring balance.

Mysticism works by defeating the purpose of a principle or truth through overzealous embrace. It can take the form of narrow fanaticism or nebulous otherworldliness. Mysticism detaches the person from reality making him live in a fictitious world of dreams and religious ideals.

Materialistic, Secular Humanism

Certainly, the opposite extreme to mysticism is the sacrifice of all religious aspirations to a better life through obedience and sacrificial self-denial and self-control on the altar of self-centered, self-complacent, materialistic, secular humanism. Since this worldview appeals to man's senses, ego, ambitions, and fantasy of self-importance, it has been embraced by an unprecedented number of people in human history. Perhaps it is because it is not only a worldview but a life-style. There are a few, fully conscious, materialistic, secular humanists whose life-style is the product of

their reasoned philosophical persuasion. The application of this worldview, however, has been indiscriminately embraced by the majority in society. Even many of those who espouse Christianity (which, in principle, is diametrically opposite to materialistic, secular humanism) have inadvertently succumbed to its practices and life-style. Henry (1977) saw modern technology as a major contributor to the exclusion of religious values in favor of secular and material achievements. He wrote of "the secular-city mentality that debunks the supernatural, projects an earthly utopia where Jesus Christ is an irrelevance, and promotes social revolution to achieve it" (p. 59). Materialistic, secular humanism is this secular-city mentality. Christ becomes an irrelevance because for secular humanism Christ is not at the center, man is.

Buried beneath the humanist world-view is the conviction that man is the measure of all things. The humanist believes and teaches with utter and complete conviction that the universe is made for man. And the goal of happiness attained either by introspection or by public service, is the highest goal of human existence. (Hill & John, 1978, p. 34)

Loen (1967) compared the present secularism which de-divinizes the world with Bultman's de-mythologization of the Bible. He argued that the gospel de-demonized the world, Bultman de-mythologized the Bible, and Secularism is de-divinizing the world. Loen refused to be intimidated by the secular scholars' claims that

nature (and man as a part of it) has an intrinsic potential for improvement and development which accounts for the existence of life and the universe. He believed that "the conceptual system of the world today is questionable in the highest degree" (p. 209).

Since materialistic, secular humanism breeds upon the tensions within principles of truth, it has made man, according to Holmes (1977), "think of art and politics apart from morality, or of science in conflict with religion, for the Christian world-view has been lost and our approach to life has become fragmented" (p. 2). Consequently, legislation is guided by current sentiments rather than truth or moral principle. Henry (1977) saw modern man confronted by global atheism resulting from the "choking tentacles of materialistic secularism, and by matter-of-fact assignment of omniscience to empirical science" (p. 74).

According to Lowry (1950) secular humanism holds that man is a creature of reason, which makes him superior to nature by virtue of his exclusive mental powers. Man is in no need of God. Humanists regard the historical Jesus as a good man influencing others to be good. Sanctification is an ideological myth for them since man is intrinsically good (p. 22). Speaking of organized religion, or the church as otherwise called, secular humanism has nothing but repulsion and disdain

for it. Buttrick (1960) pointed out that humanists regard the church's "thou shalt and thou shalt not" as coercive, conceited, and a waste of time. No one has the right to steal another man's right to decide for himself what is good or bad for him. Doing so is not only coercive but also demeaning since it treats fellow humans as objects rather than subjects. Moreover, daring to tell a fellow human what or what not to do is conceited because it "pretends to a better knowledge of the other man's mysterious and secret life than perhaps he himself dares claim" (p. 6). And since no honorable self-respecting person will "obey such coercion and conceit," it is a waste of time, to say the very least.

Secular humanism must believe that the superior being is he who is a potential beneficiary of other men's acquired or revealed wisdom; he who has something to share must be inferior to the potential receiver. If both the potential sharer and the potential receiver were considered of the same value, there should be nothing objectionable about a sharing and receiving exercise among equals. On the other hand, secular humanists do exactly what they accuse the church of doing, namely, telling people whom they should listen to and whom they should believe. Buttrick pointed out that at the heart of this whole issue is man's pride and uttermost conceit. "Men who do not worship God do not then cease to worship:

they are caught in some form of narcissism" (p. 26).

They worship themselves.

When the high heart we magnify,
and the sure vision celebrate,
and worship greatness passing by,
Ourselves are great.
(Drinkwater, 1919, sc.iii, p.72)

In the world of education, materialistic, secular humanism has acquired formidable proportions. Gaebelein (1951) discussed some of the problems Christian educators were facing in this country. The issue of separation of church and state, while dividing and intimidating Christians, has been used by secular humanists as an open and unlimited authorization for implanting the secular humanistic ideology and worldview in public schools, in textbooks, curricula, and school administration policy. At the same time, humanists have succeeded in making the official government institutions interpret and apply this clause as forbidding every notion of religion in its slightest insinuation in the classroom and in anything else having to do with public education. Gaebelein protested against the school's failure to develop a moral character in their students. He explained that this failure was due to the ruling out of "the only dynamic able to produce character tough enough to weather an ethical climate where the winds blow in the direction of moral short cuts and easy self-indulgence" (p. 5). He further stated that schools tried to make God an elective

subject but lately God is not even granted an elective status; He is out. And "all this has been done in the name of the essential principle of separation of church and state and in behalf of freedom from authoritarianism" (p. 5). But this principle of separation of church and state, continued Gaebeline (p. 6), "must not be construed so as to render the state a fosterer of non-religion or atheism." This state of affairs has rendered "a generation of practical atheists who live in an atmospheric pressure of secularism, and whose philosophy of life is crass materialism" (p. 23). To them God either does not exist or is of no consequence. Leaving religion out of the educational program is like announcing that life can be explained without God.

In the name of democracy, religion has been bowed out of the American public school room. . . . God has been removed from the educational experience of the majority of our youth. (Gaebeline, 1951, p. 23)

Gaebeline criticized the Supreme Court of the United States which seemed to have confused the establishment of religion with religion itself. In so doing, said Gaebeline, the Supreme Court "has played into the hands of the forces of irreligion and atheism" (p. 85). Moreover, Gaebeline argued that

The democratic principle of freedom of conscience and of worship, which forbids the teaching of any particular religious doctrine of Ultimate Reality in public education, applies with like force

against the teaching of the antireligious doctrine of secularism, which denies Ultimate Reality. (p. 89)

Speaking of democracy, Gaebelstein (1968) accused American education, both public and Christian, of operating in an educational climate that is "secular, naturalistic, man-centered, not God-centered, taking for its dynamic an almost religious idealization of democracy" (p. 39). It would shock the average American to realize that the communist regimes have done exactly the same thing--substituting a political and economic ideology for God and religion. The communist regimes replaced God and religion with the communist, Marxist-Leninist doctrine and the most powerful democratic society in the world is now replacing God and religion with the doctrine of democracy in its public educational and official institutions. The natural consequence is that the public schools and universities tend to dismiss religion and the Bible, in Buttrick's words (1960), "as a vague and sentimental affair . . . , as an unwarranted intrusion, as 'indoctrination,' or at best as a matter for private conscience" (p. 4).

The above is a brief discussion of some of the basic premises of materialistic, secular humanism and their effect on society and education. Now a discussion about the degree of generalization secular humanism enjoys in contemporary society may be in order.

Speaking of the subtle penetration of the humanist philosophy into education, Hill and John (1978) credited the educational theories of one of America's most influential thinkers, John Dewey, for establishing humanism into the curriculum and classroom of almost every school (p. 35). Concerning higher education, Malik (1982) expressed his sorrow about the way higher education as a whole has abandoned its original Christian worldview. "We know that the universities which set a pattern for all other universities were all founded on Jesus Christ, and we know that the foundation has now in practice become a relic of the past" (pp. 31,32). Holmes (1977) brought out the same point (p. 1). The history of Western culture records the fact that education was once the concern of the church in both Europe and America. But universities in both continents have "swerved" in the name of progress (Malik, 1982, p. 30). They have become centers for the propagation of secularism and skepticism instead.

The public secondary-school system, according to La Haye (1983), has been thoroughly taken over by humanism. He contended that humanism "demands a through indoctrination in humanistic theories, assumptions, presuppositions, and reasoning" (p. 243). He felt this is legitimate for those parents who want that kind of education for their children. They have the right to so

choose. But he objected to humanism offering its "religious interpretation of facts, life, science, history, and so on" supported by public taxes. Those parents who want that kind of worldview for their children "should pay for it in the same way [Christians] support [their] children's Christian education" (p. 243).

Speaking of society in general, many Christian scholars have expressed in different ways their concern over its thorough secularization and materialization. Blamires (1980) saw an interesting parallel between society's spiritual well-being and its physical ailments. In the Victorian era, characterized by the competitive spirit of the survival of the very fittest at the expense of massive human waste and failure, he saw wasting disease of consumption and prevalent infant mortality and deformity as the principal health problems. In his contemporary society where "disorientation of intellectual leadership and inner decomposition bred of excess rather than of deprivation" were the prevalent characteristics, it is significant that mental disorientation and cancer were the main physical ailments. In the spiritual life of society Blamires (1980) saw

Mental disorientation represented by the decline of doctrinal and institutional authority, and the cancer represented by the inner proliferation of malignant secularism, humanism and materialism that corrode the vitals of the Christian body. (p. 12)

Blamires (1963) declared "there is no longer a Christian mind. It is a commonplace that the mind of modern man has been secularized" (p. 3). Contemporary society does not discriminate between secular or Christian values. Throughout his book Blamires lamented the fact that people did not think Christianly any more. Likewise, Gaebelstein (1951) contended that "Western civilization seems in the process of almost complete de-Christianization" (p. 2). And this is taking place now when man is confronted with the most crucial and complex problems in history. Man has literally discarded all available support systems leaving "no other resource than himself" (p. 2). According to Holmes (1977) "modern man has lost the religious view of life . . . the Christian worldview has been lost and our approach to life has become fragmented" (p. 2). On the other hand, Blamires (1980) argued that Christianity was never really given a chance.

Surely if we are watching a collapse, it is rather that of a civilization which failed to take Christianity deeply into its system than one deeply imbued with Christian faith and practice. If we stand on the confines of two worlds, those worlds can perhaps better be described as the allegedly Christian and the frankly non-Christian than as the Christian and the post Christian. This is an important point. It would be erroneous to imagine that Christian civilization has been tried and has failed when Christian civilization has rather been attempted and never achieved. . . . It may be better to say that Christian civilization has been recommended but never seriously attempted. (p. 22)

Naturalistic, materialist, secular humanism has become so ingrained, in fact, that Christian thinkers like Robb (1979) are seriously proposing the adoption of a form of humanism that accommodates theism in order to face the problems that naturalism is not able to solve for mankind. He calls it theistic humanism; others call it Christian humanism (p. 139). This position may best represent the degree of mind saturation with secular humanism in contemporary society.

Not all minds have been infected, however. There are still a few strong voices that raise their disapproval against the tenets and advances of materialistic secular humanism. Aubrey (1959), for example, objected to the notion that science has conquered religion to its death. He stated that "morality and religion are too tenacious in human life to be treated so cavalierly" (p. 85). Moreover, he saw this arrogant pretension as being demonstrated false on two grounds: (1) religious thinkers are demonstrating their capability to become more scientific by including the findings of science in their views, and (2) the supposed omniscience of science is being seriously challenged (p. 85). Buttrick (1960) argued that secular humanists dogmatically pontificate against biblical faith as indoctrination and in so doing they themselves are obscurantists and dogmatists. He also stated that the

worship of God as the only safeguard against idolatry is a "wider freedom for the mind" (p. 22) than the restrictive secularist worldview which does not have room for the spiritual realities. It is usually the secular humanists with this narrow conception who start religious controversies in schools (p. 24). Secular humanism believes and behaves like a religion. It is "a faith after its own kind which is now being brought to challenge" (p. 65).

One of the appeals humanists use is the "brotherhood of all men." Lowry (1950) pointed out that the brotherhood of all men establishes the truth of a common father. "Few things annoy the secularist more, of course, than the Christian's reminder that the Fatherhood of God is the logical condition of any real brotherhood of man" (p. 24). Blamires (1980) affirmed this same concept (p. 22).

Another basic assumption of humanism is that man is self-sufficient. He is able to satisfy his spiritual, intellectual, social, and aesthetic needs through his own built-in power. Robb (1979) stated that this is "wishful thinking that borders on the illusory" (p. 135). Humanists believe that worship of a power greater than man is dehumanizing and fosters weakness and dependency. This type of thinking is like saying that man is weaker when he admits his dependency on food for

survival. Robb (1979) argues that "seeking spiritual substance . . . strengthens the individual to cope with the exigencies of life," just as food strengthens his body (p. 135). Even if man had the solution to his problems built-in within him, as humanists contend, man would not really know what to do with it. The notion that man always acts according to a self-determined rationale set beforehand is a myth. Blamires (1980) said that "the notion that human beings know what they want in advance of getting it" is an "ill-founded fallacy" (p. 15). The condition of the masses rather than being accurately described as a conscious, reasoning, mentally alert and morally responsible generation is best described as

. . . the age of the pop star, the telly-addict, the age of mindless wallowing, hour by weary hour, in stillborn verbal banalities tricked out with rhythmic and harmonic clichés of surpassing staleness and insipidity. (p. 15)

This state of affairs is the result of rebelling against authority and discipline which are the safeguards of culture. Authority and discipline, if accepted, could prevent "the idle acceptance of the easily assimilable that bypasses understanding and lays its touch on the senses at their rawest" (p. 15). Blamires further called on Christians to defy the established order of things which so annuls the Christian worldview by keeping in mind that the institutionalization of evil does not make

it good. The educational establishment is accused of child-corruption of the same kind as the individual who is arrested for a despicable act. The only difference is that the educational establishment, following the doctrine of secular humanists, call it information, communication, or education (pp. 23, 24).

The axis from which Christianity and secular humanism take opposite directions is over the issue of who is at the center, God or man. Hill and John (1978) captured this when they said:

The Christian faith maintains that the end of all being is the glory of God, not the happiness of man. Man's purpose is not to serve himself or his own social and political ends, but to serve God. (p. 34)

It is not that Christianity does not seek or produce happiness for man; but, it contends that happiness is found in doing God's will and living for His glory. This would seem like bondage but, paradoxically, is the only possible way man is able to achieve and enjoy true freedom. The Christian concept of freedom is rooted in the concept of total surrender to God's will. The humanist's concept of freedom is rooted in pagan naturalism which fosters "unfettered autonomous individualism" (Blamires, 1963, p. 12). Lockerbie (1980) believed Dewey to be responsible for the establishment of this philosophy in education. Through his "scientific method" Dewey dismissed absolutes, substituted democracy

for the Christian faith, and set "American education on a tangent away from its central core of truth" (p. 117). According to Lockerbie, Dewey saw orthodox Christianity as "the foe of democracy and philosophical liberalism" (p. 117). Serious Christian thinkers, however, do not see in contemporary society the promised panacea that Dewey and other secular humanists promised to their generation. Lowry (1950) saw a "hollow man, the spiritual product of our secular wasteland" instead, "for whom life seems to be little more than an unpleasant interruption of nothingness" (p. 30). According to some observers, the trend is ebbing, and both society and education will have abandoned the present trend which soon will be regarded as just another fad. Gangel and Benson (1983) stated that "educationists jump from one trend to another. The drive to be contemporary is unending" (p. 369).

There are some constants, however.

The only constants in our world are God and Scripture. . . . A biblically informed philosophy of education will provide stability in the midst of change. A commitment to the biblical view of reality and the role of the church in history will give direction for the future. The Lord of the church is the Lord of history. And it is God who stands in the center of the universe. Not ourselves. (Gangel & Benson, 1983, p. 369)

The challenge for Christian education and for the church to win the human mind and will of society back to Christian theism is a formidable one. Henry (1977)

reminded these two institutions that "every neighbor soul in the universe" was at stake (p. 74). He said that "the new kind of man is the new person in Jesus Christ; this must be the primary objective of Christian education in the future as . . . today" (p. 67). In so doing, Christian education must not only help students find what they believe but why they believe it as well. This helps students in "probing the antisupernatural presuppositions that characterize the educational scene and that reject biblical faith" (p. 64). In other words, students need help in achieving an intelligent faith since "not to have faith is callousness, to have undiscerning faith is superstition" (p. 64).

Informed Christian educators realize that the goals and objectives of secular humanism in education are totally incompatible with those of Christian education. There is no way by which there can be a compromise or an adequate mixture without seriously undermining the retention barrier which prevents the slide down to secularization and de-Christianization. Moreover, since secular humanism is the popular established order in the educational world, Christian educators must be sensitive and alert in identifying, isolating, neutralizing, and discarding every particle of humanist doctrine infiltrated into lessons, ideas, slogans, methods, textbooks, statements, articles, policies, attitudes,

trends, and practices. Every stimulus approaching the mind through the senses should be filtered through the questions: Is this Christian? What does this say about God, about the Christian faith, about the world? The reason for this alertness is to avoid being absorbed into the trend.

In 1937, during the Blue Ridge educational convention, John E. Weaver warned Seventh-day Adventist educators of this danger. He foresaw two roads in Christian education: one to the left toward secularization, accreditation, standardization, and mechanization. He believed that this road ended in the complete abandonment of Christian education. The road to the right led to a full commitment towards "communicating the values of the Christian faith to . . . children and youth" (p. 35). He warned that secularism is paganism and that Seventh-day Adventist schools "stand in grave danger of being affected by these same forces" (p. 36). Then he argued:

When the knowledge of God and the study of His Holy Word are entirely passed by as they are in secular education, there can be but one result--atheism. Secular education leaves out God and places man in His place. Secularism in education corresponds to modernism in religion and they both have one important thing in common--a man-centered philosophy. (p. 39)

La Haye (1983) illustrated the results of following humanistic or Christian education based on individual assumptions and objectives. He also

illustrated what happens when attempts are made to merge the two (pp. 244- 251). Figure 1 illustrates the relationship between philosophy, the sciences, and the Word of God in Christian education. Figure 2 illustrates how philosophy and the sciences are focused in humanistic education. Figures 3 and 4 present the life-styles produced by each approach to education, Christian and humanistic, respectively. Figure 5 illustrates what happens when attempts are made to merge or reconcile them. The models illustrate and summarize the issues discussed in this section.

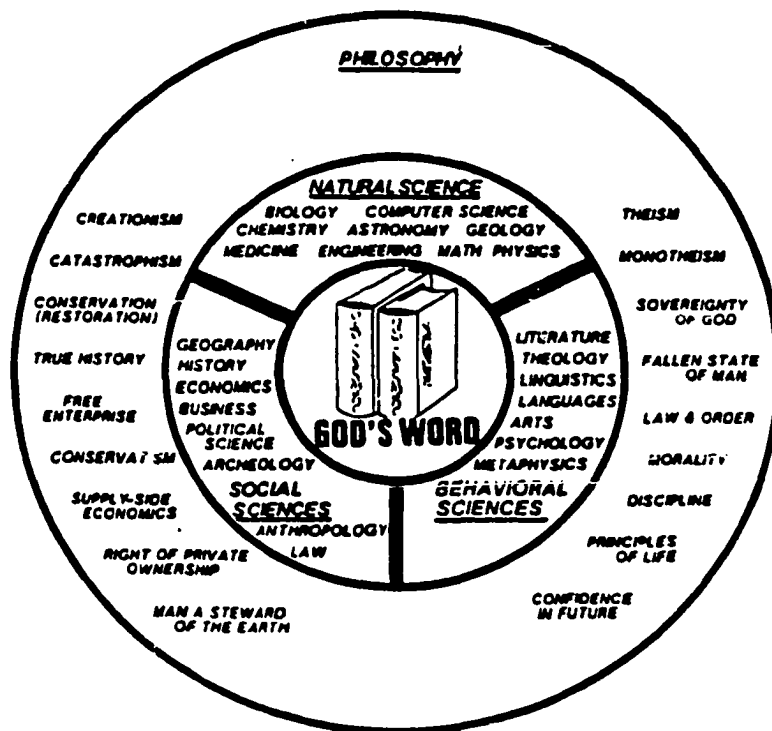


Figure 1. Christian education

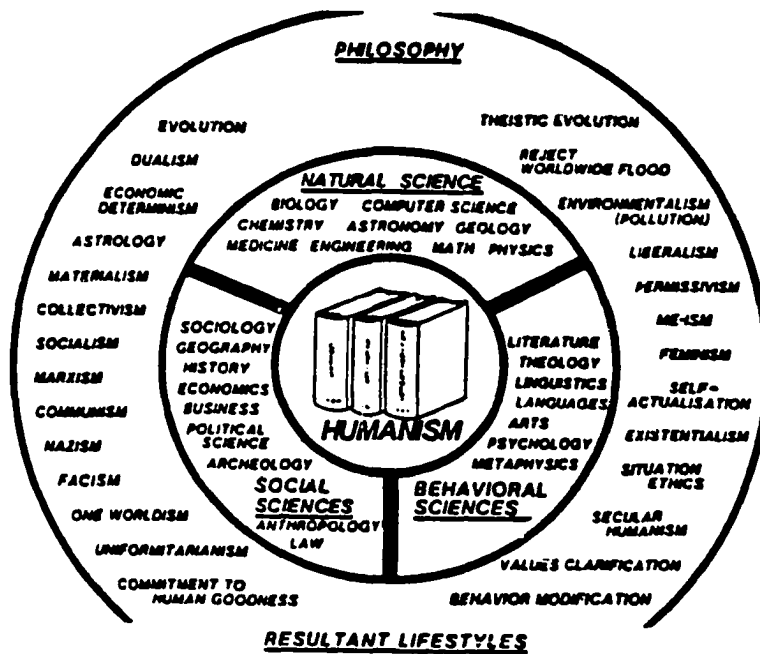


Figure 2. Humanistic education

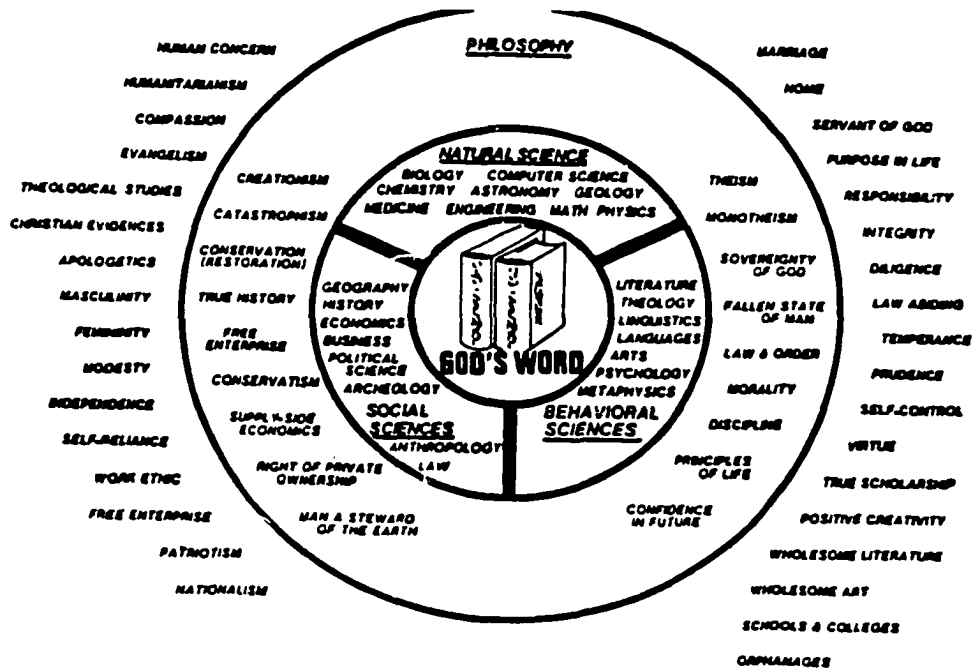


Figure 3. A Christian education produces a Christian life-style

HUMANISTIC EDUCATION

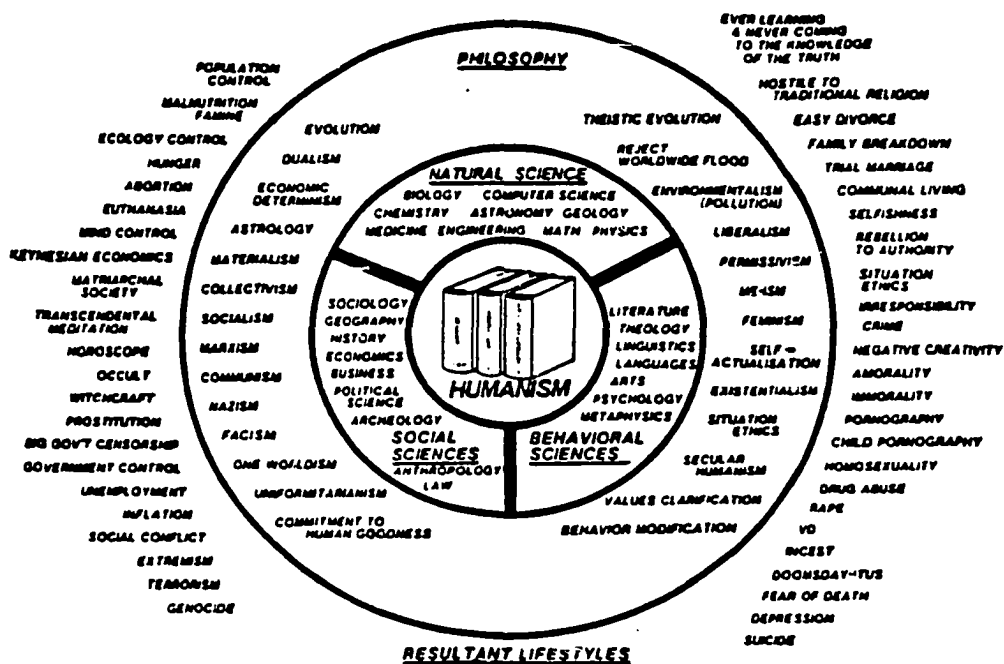


Figure 4. A humanistic education causes a humanistic life-style

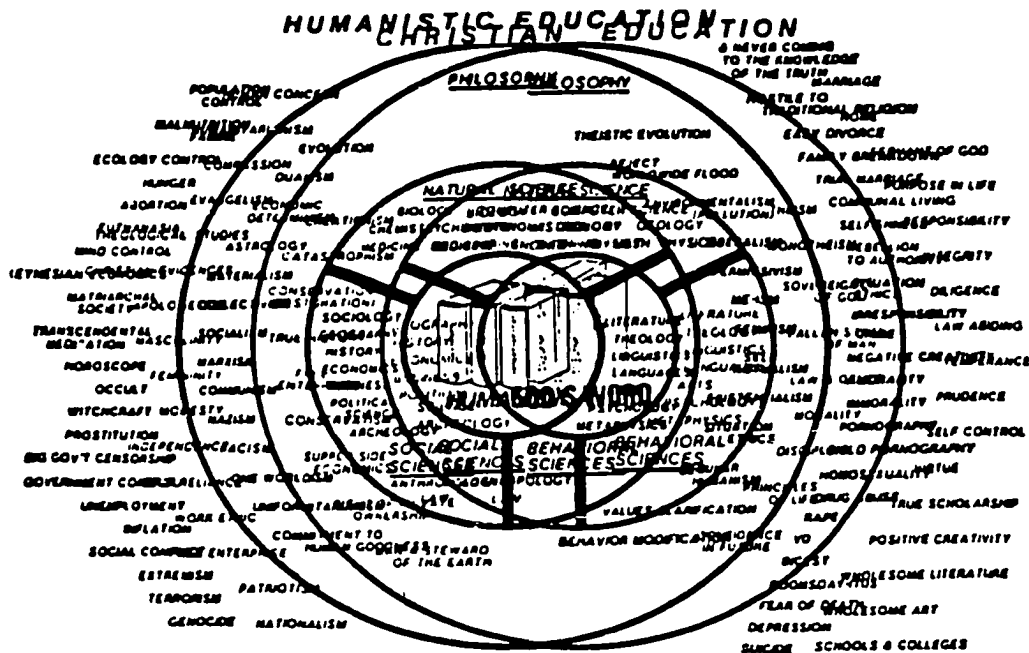


Figure 5. A humanistic education for a Christian is a source of conflict

Knowledge from the Christian Perspective

Holmes (1975) gave special attention to the concept of integration of faith and learning which to him was the core purpose of the Christian college. The purpose of integration as a teaching philosophy is to enable the student to see all things from a Christian perspective, to give the student a Christian worldview. This worldview must be holistic, exploratory, pluralistic, and perspectival. Moreover, faith and learning must have four points of contact among them, namely: the personal, the theological, the interpretive and the worldviewish (p. 60).

Christian education attempts to look at knowledge from the Christian perspective. The closer Christians keep to Christian postulates and principles, the clearer their Christian educational worldview becomes. Obviously, this is highly subjective ground. It is difficult to determine which institution or individual has a Christian worldview of the best quality. And yet, Christian organizations could determine their quality of Christian educational worldview by judging it from within their own philosophical, theological, ethical, and aesthetic understanding of the Christian faith.

Certain common characteristics and ideals, however, are shared by most Christians when they talk of Christian education. These stem from the universal

principles, ideals, and characteristics of the Christian faith which distinguishes it from other religions. Lee (1977) believed that religious education "by its nature pushes back the frontiers of an individual or a culture's way of knowing, feeling, and living" (p. 1). Religious education prepares the individual "to live the future right now" (p. 1). Miller (1977) spoke of religious education as a thoroughly enjoyable experience. This joy is derived from the God-filled experience of the believers who enjoy their personal and happy relationship with God and which seems to be independent from surrounding circumstances or world goods.

They enjoy life, are assured that God enjoys their enjoyment, and in turn they enjoy God's enjoyment of themselves. Thus, religion has transcendent importance. Religious education at its best is thoroughly enjoyable. (Miller, 1977, p. 48)

Approaching knowledge from the Christian point of view offers several advantages to the Christian student. Moore (no date), noting about the difference between a broad approach to education and values, and the narrow, scientific, quantitative, detached position, concluded that the broader approach is more suitable for general education since the other presents "mutually incompatible value attitudes and leaves it to the student to find his own way through the resulting confusion" (p. 18). In spite of the double standard practiced by some intellectual groups who see the importance of a holistic

approach to anything having to do with humans except when it comes to morals and religion, Christian education insists in educating "the whole man" (p. 19). In fact, Moore felt that "the ultimate goal of liberal general education is today as it has been for centuries, the harmonious development of all our powers" (p. 21). According to Moore this is a spiritual undertaking and Christians should not apologize for practicing holistic education. In educating this way they are simply putting "first things first" (pp. 21-22). Brower et al. (1972) stated that a holistic approach to education is possible only at a Christian school since "only the Christian school can integrate the two levels of God's revelation into a meaningful whole" (p. 100). The authors felt that the set of values "vaguely called 'democracy'" must be substituted by the core values of historic, orthodox, Christian truth. Christian education aims at the unity, direction, and balance of man's "intellectual, social, emotional, and physical development" (p. 100).

Another advantage that Christian education offers to the student is that it allows him to deal with religion. According to Welch (1967) religion deals "with man's approaches to ultimate questions: his place in the universe, his final loyalties and loves, the meaning of his existence" (p. 9). This is possible because the student is exposed to and immersed in the study of the

textbook for humanity--the Holy Bible.

Smith (1977) reminded Christians that the reason for existence of Christian education is due to its own distinctive philosophical and biblical principles and not to the weakness of the public educational system. The Christian school must be unapologetically Biblical in its approach to life. It must accept the Bible as the binding, effective, absolute standard with absolute authority by which to test all truth.

No man is completely educated without the knowledge of the Bible, for no other book speaking to man's ultimate yearnings and questions has been recognized as the Word of God by such numbers of people, for so many centuries. In his dissertation, Boon (1950) quoted D.L. Moody, the great evangelist, as saying: "A man who knows his Bible can never be said to be illiterate; and a man who is ignorant of the Bible can never be said to have a broad culture" (p. 41). A Bible-based education gives the student insight into the broader dimensions that a secular education, limited by its naturalistic approach, cannot see. The limitations of naturalism as compared to the supernaturalistic worldview as applied to education are a hindrance to a holistic education because of naturalism's narrow and limited perspective. This truth is illustrated in figure 6 (Joy, 1983, p. 23).

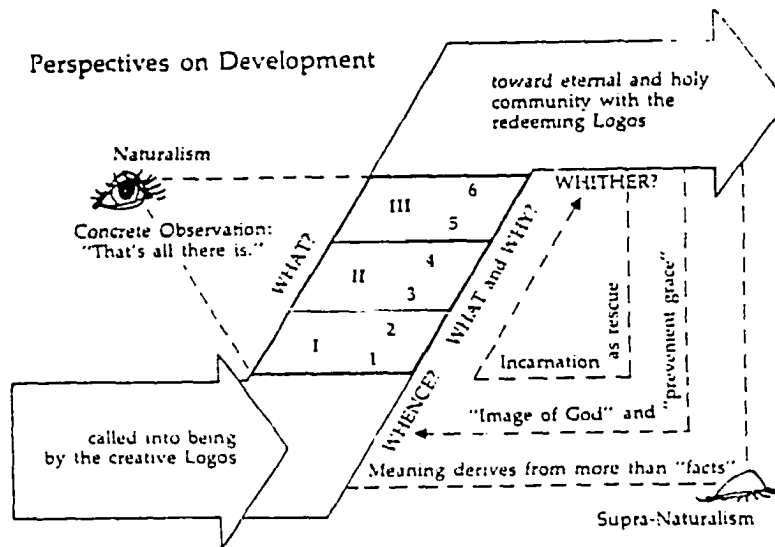


Figure 6. Limitations of naturalism

The variety of diverging ideologies keep educators continually checking whether adopted or proposed practices, policies, or philosophy are concurrent with their concept of what Christian education should be. Blamires (1980) reminded them that they must not so detach themselves from the world that they conclude that "God loses interest when [they] turn to political, social or educational matters" (p. 26). Christian education does not accept the false dichotomy between sacred and secular. God is a God of a whole world having to do with the whole life. Everything done in His name and according to His guidelines is sacred. Education, likewise, must reflect interest and involvement in personal and social problems. Blamires said that "an infusion of untutored Christian idealism in the shape of

naive radicalism salted with sentimentality is [not] going to help anyone grapple with grave and social and economic problems on a world scale" (p. 26). Richards (1975) reminded Christian educators that Christian education must be "rooted not in the behavioral sciences but in theology" (p. 81). Christianity derives its ethical, aesthetic, and moral principles from the correct understanding of the Scriptures and not from the people's preferred life-styles, customs, and traditions. Likewise, Christian education is based upon the Scripture in its approach to knowledge and principle, not upon popular theories and social trends. Bible-based theology may assist society into what mankind is to believe and practice, but sociology must never dictate what theology is to believe if Christianity is to be preserved. God speaks and man obeys; not the other way around. Knight (1980) concurred with this principle:

The Christian view of metaphysics lays the foundation for Christian education . . . [It] must be consciously built upon a biblical metaphysical position. Every aspect of Christian education is determined by the Christian view of reality. (Knight, 1980, pp. 156,157)

In fact, for the Christian educator

The Bible is the foremost source of knowledge and the most essential epistemological authority. All other sources of knowledge must be tested and verified in the light of scripture. (1980, p. 58)

When it comes to axiology, the "Christian principles in the realm of values are built directly upon a Christian

perspective in regard to metaphysics and epistemology" (p. 163).

All this checking, correcting, and controlling places an enormous responsibility on man's mental powers. This has led many in the past to fall into the error of believing that man's power of reason is supreme and sufficient to guide him through life. This is the main premise of rationalism. Knight reminded Christian educators, however, that even though human reason is an epistemological source to gain access to truth, "the Christian faith is not a rationalistic production." Christianity was not produced by man's rational powers.

Christianity is a revealed religion. Unaided human reason can be deceitful and lead away from truth. Human reason is an insufficient source of truth. (pp.160-61)

Lowry (1950) cautioned Christian educators, however, that their rational inquiry must be an open-minded exercise. Students need to be exposed to "all scholarly opinion and to any important idea under consideration by mankind. . . .The college must not be a citadel of the closed mind" (p. 110). It must not resort to neat selection, closed indoctrination, or "obscurantism of any kind" (p. 110). Holmes (1975) included this idea of openness when describing the four characteristics of a worldview. He claimed that it should be exploratory, not sedimented or unmovable. The other characteristics suggested are: holistic,

pluralistic, and perspectival (p. 60). The absence of pluralism leads education to become exclusive. If Christian education is not perspectival then it ceases to offer a worldview since it becomes imprisoned in a block of time whether it be in the past, present, or future. Resulting from their lack of focus on the whole man and in their urge to ignore the spiritual, modern universities have become multiversities. Holmes (1975) described these institutions as offering "a multitude of studies . . . with no interrelationships . . . " resulting in a "fragmented view of life" (p. 58). The holistic Christian approach to education, however, makes it possible for teachers to help their students to learn to discriminate continually between good and evil in everything they see, hear, and read. Teachers can teach their students to "generalize moral principles from their reading in the context of the great controversy, and apply these principles to their daily life" (Akers & Moon, 1980b, p. 25).

In contrast with the discussion above, there are certain things that Christian education should not be, or should not attempt doing. Akers and Moon (1980a) warned Adventist educators against values clarification. It is true that Christian educators must teach their students to clarify why values are or are not Christian in everything they read, see, or hear. But theirs must be a

values clarification based on revelation, on a clear "thus said the Lord," and not on supposed "internal discovery." They pointed out that values clarification as believed and practiced today is based on the secularist-humanist assumption that man is able to determine for himself what is good or bad; that man neither needs nor accepts absolutes, nor authority on moral decisions; and, that he can determine rationally what is best for him. Man is the measure of all things. It is not possible to adopt this secular-humanist procedure into the Bible-believing camp with good results (Akers & Moon, 1980a, p. 25). This philosophy, as conceived and practiced, puts man in the center, not God. Prescott (1895/1978) stated his belief that "idolatry is putting something in the place of God and centering the mind and thought upon something else than God . . . " (p. 120). He believed that this kind of idolatry has the same effect upon the mind as actually bowing down before engraved figures of wood or stone and engaging in the grossest forms of idolatry. Would he not agree that placing man in the center instead of God, as secular humanism does, is idolatry?

Miller (1977) reminded Christian educators of the danger facing philosophical or theological systems:

Educationally we are tempted to work for premature conclusions among younger pupils, and thus there is fixation long before mature concepts are

possible. This is closer to indoctrination than to education, and the teacher or pastor becomes a source of answers rather than one who equips pupils to think things through. (pp. 50,51)

Adventist educators would concur with the concept that Christian education aims at teaching students to think, not merely accept. But once the student has learned to think Christian educators must spare no effort to appeal in order to help the student to commit himself to the truth he has perceived. This is where Adventist educators would perhaps depart from the positions of educators like Miller and others who would not encourage students in accepting what teachers perceive to be truth.

Ending the list of philosophical positions that Christian education should not adopt is the artificial separation between secular and sacred. Holmes (1977) reminded Christian educators that "the most mundane task done for the glory of God, or out of love for others, or in such a way that it builds character, has eternal value" (p. 27). Sacred is not limited to accumulating more Biblical information, cultivating one's own peace of mind, or attending religious meetings. Holmes suggested further that there is

...no reason to denigrate some areas of learning by regarding them either as worldly or as beyond help or as having little or no importance. On the contrary, such learning needs to be restored to the wholeness of God's truth from which it is torn. It must be thoroughly understood if it is to be properly interpreted, refined, and where necessary corrected. (Holmes, 1977, p. 27)

On this point Jones (no date), an early Adventist educator, had a double standard in his thinking, which is interesting because many contemporary Adventist educators seem to share his position. He believed that Christianity and Christian education must not be circumscribed by "a sort of spiritualized existence, apart from the real occupations and practical things of life. This will never do" (p. 5). Moreover, he believed that "no education is Christian that does not enter vitally into all the occupations and affairs of human life upon the earth" (p. 7).

Like Holmes, Jones appears to have had no room for the distinction between secular and sacred in religion or in education. When he spoke of the separation between Church and State, however, he defended the right of Christians to maintain an educational system pertaining to their "realm." By the same token, he condoned the state's establishing and maintaining with tax money a secular system of education for its "realm." He even went so far as admonishing Christians not to ask government to abandon such systems, neither to "antagonize the State in its chosen system of education any more than in any other affair or act of the State within its own realm" (p. 54).

Often Adventists concentrate their hopes, aspirations, and activities around their life in heaven

and the new earth, and they do not take sufficient interest in what goes on down here now. Since they regard themselves as foreigners and pilgrims in this life, they seem to accept a type of duality about social and political events that take place around them. They seem to feel that they should not get involved in civil, social, and political change. Their only valid reason for coming in contact with the "secular world" seems to be sharing the good news. This leads to the double standard of feeling that a certain state of affairs would not be right for them but is right for others. It would seem that if an atheistic system of education which fosters naturalistic-secular-humanistic-materialistic-nihilistic presuppositions is not good for their children, Adventists should be willing to exercise their constitutional voting power when it seems inappropriate for other children. While it is true that the public system of education can never become parochial or partisan, it remains a fact within a democratic society that the people should determine whether they should allow the system to become antagonistic to faith and religion in general as secular humanists have succeeded in making it.

It is interesting to notice that both Christians and secular humanists make a false dichotomy between secular and sacred, but for different reasons. The

Christian does so because he considers religious activities as sacred and other concerns as secondary, less important, or secular. Sometimes secular activities are called mundane or even profane. On the other hand, the secular humanist dichotomizes not because he accepts that there is a sacred realm in the Christian, supernaturalist, theistic sense (since he rejects the idea of a God) but because to him the religiously sacred does not exist. The secular is the important reality. Sacred for the secularist is a state of the emotion in an individual which makes him regard something, someone, or a memory specially meaningful to him. But this kind of sacred is strictly personal, never universal, and much less normative. It has nothing to do with submissive commitment to a superior being. It is a totally horizontal experience with absolutely no vertical dimensions.

According to the above discussion, compartmentalizing man's life and activities into sacred and secular and carrying such distinction into knowledge or into the quest for truth is a mistake. Holmes (1977) said that all activities are sacred if carried on under God and for His glory (p. 27). Regarding knowledge, both the direct revelation of God through His Word and God's revelation through His creation, when understood under the light of His Word are sacred. God gave worship. God gave work.

God ordained the building of altars and temples. God, Himself, made the first home and the first leather-dressing attire. Looking at knowledge from the Christian perspective there is no dichotomy between secular and sacred. There is good and evil and a conflict between them.

Problems_Confronting_Christian_Teaching

Having discussed what Christian education should and should not be, it is necessary now to focus on the how. How should Christian education be implemented? How should it deal with knowledge from the Christian perspective? Naturally, because of the emphasis of this dissertation and the frame of reference of this particular chapter, the "how" is limited to some philosophical issues rather than methodological or practical considerations. These issues are indoctrination, authority, scholarship, integration, and motivation.

Those who rebel against religion accuse it of dogmatic and impositive indoctrination (which is a kind of coercive brain-washing), a method it uses to keep its members captive. Applied to education, this accusation would point to an attempt by the church to indoctrinate its children through education. Indoctrination in this sense stands for a closed-mind type of rigid, non-

reasoned, blind acceptance of handed-down dogmas which must not be discussed or questioned but simply accepted and obeyed. It is implemented through authority of the church and school. Indoctrination has thus been given a bad name. Teachers are expected to teach in a neutral, detached, uninvolved way facts that have been objectively and scientifically demonstrated without injecting any moral application or interpretation. Discussion and identification of values and moral principles stemming from the lessons must be limited, controlled, and totally unprovoked on the part of the teacher. The slightest deviation from this course of action would be regarded as indoctrination. Those who work in the public system often must abide by this mode of interpretation by school policy.

Many Christian teachers have been so indoctrinated not to indoctrinate that they shy away from teaching Christianly. Akers and Moon (1980a), however, warned Adventist Christian educators not to abide by this man-made taboo since they have been commanded otherwise by God.

We have a mandate from the Bible to indoctrinate in the right manner (naturally Biblical indoctrination does not include brainwashing, coercion, or violence). Christian indoctrination places a high value on critical thinking. "Test everything; hold fast what is good" (1 Thessalonians 5:21, R.S.V.). It points people to God and His Book as a source of wisdom. (p. 22)

Again, the humanist position against indoctrination is founded on the belief that man's rational mind makes him self-sufficient. His built-in sense of goodness eventually leads him to the right choices. Submitting to anyone's counsel or suggestion before he comes to a rational conclusion on his own is demeaning and humiliating.

Another issue confronting Christian education is the popular distaste and rebellion against authority. This is only a natural product of the egotistical self-sufficiency bred by secular humanistic doctrine. Blamires (1980) described the modern crisis on authority. Those who oppose religion have attempted to make a clever distinction between authoritarianism and authority which neutralizes the effect authority would have upon contemporary society. Humanists would have people think about the teaching of the church and the Bible on moral principles as authoritarian and a bad thing. But authority, they claim, is the personal experience of an individual as evidenced by his personal testimony. Blamires (1980) stated that "this distribution of terms is tendentious, arbitrary, and in the last analysis, prejudicial to rational judgement" (p. 72). Blamires suggested that not only is there a legitimate place for authority but also "authority is the only thing that can save us from authoritarianism"

(p. 72). Turning the tables on the above usage, Blamires defined authority as that which "attaches essentially to the impersonal, to the collective tradition" (p. 72). Authority is that which expresses the will of the many or the will of God as recorded in the Bible. Blamires attached authoritarianism "essentially to the personal individual will" (p. 72). He illustrated this point by describing a hypothetical incident in which a person tells him: "Don't park your car there, because the law forbids it, this is a no parking zone," as against the man saying: "Don't park there because I say so." One is showing respect and deference for the law and, therefore, is not authoritarian. But the other quotes no source of authority but himself; he is being authoritarian (pp. 72,73). Then Blamires brought his point home by saying:

The public mind in our generation has been confused and misled precisely by concealment of the fact that in religion, in education, in the life of society generally, it is authority that saves us from authoritarianism. It is respect for the central orthodoxies of law, culture, and religion that alone preserves us from a multiplicity of intolerable petty authoritarianisms exercised by those who have the loudest voices, the strongest arms, or the most assertive egos. (p. 73)

It concerns Christian educators to help their students recognize the proper place for authority and to tell the difference between authoritarianism and authority. This also places the tension existing between individualism and the responsibility towards the

collective will in its proper perspective. Contemporary society is in danger of placing so much emphasis on the individual that it could lose sight of the importance of each individual's responsibilities towards the corporate group. This is particularly true in matters of principle and morals where the actions of the individual bear collective consequences. That is not to deny the positive aspects of individualism. Bellah (1985) recognized such positive features in the American culture but then pointed out that it "has a destructive potential [and] . . . it has been allowed to run rampant" (p. 69) to the point that people no longer have a sense of corporate responsibility and the traditional values are disappearing through the imposition of the will of the individuals over the collective interest. In Christianity, this issue finds expression in the dilemma between the individual conscience and the collective body of Christ, the Church.

Another problem Christian education must confront with decisive force is the temptation towards mediocrity. Many Christians cultivate a cynical attitude towards scholarship. They seem to believe that ignorance is a prerequisite for humility and lack of culture and refinement a sign of religiosity and faith. Nothing could be further from the truth. Gaebelein (1954) wrote that "Christian teaching and scholarship go together.

They are indispensable, if the evangelical faith is to reach the present generation" (p. 107). Then he challenged Christian educators with this solemn appeal: "Our task is not only to outlive and outserve those who do not stand for God's truth, it is also by God's grace to outthink them" (Gaebelien, 1968, p. 107).

Above all, however, the greatest challenge facing Christian educators today is presenting each area of knowledge before their students from the Christian point of view. This is what is known as integration of faith and learning. It is challenging for a Christian teacher to do so for several reasons: One is that the package accompanying each subject and all of its connections and ramifications are most often secularistic. The teacher must free the subject of all the secular, humanistic debris covering it. This is difficult to accomplish since the teacher, who attempts to keep abreast in his field, is so intensely and continuously exposed to indoctrination and subtle presuppositions from so many points of view that he has become conditioned and desensitized to their implicit errors. Another problem is the teacher's own professional development which may have been heavily loaded with secular humanistic presuppositions. The third problem is the predominantly educational environment which favors the secular humanistic philosophy. The teacher who succeeds in

liberating his subject from secular, naturalistic, materialist, humanistic presuppositions substituting for them the tenets and values of Christianity succeeds in overcoming his own time and context projecting himself to a different plateau than that which surrounds him. Only the power of the Holy Spirit and the dedicated zeal of a person with a vision can bring this about. And yet that is the responsibility that every mentor who has enlisted himself in the service of Christian education is called to bear. Gaebeline (1968) who is one of the first of the significant, contemporary exponents of the subject of integration of faith and learning in the United States, defined the cause of Christian education as a ministry exercised by those "who are called to be ambassadors for Christ" (p. 7). They are those who accept this challenge of integrating subject matter with faith. Integrating, he pointed out, means "the bringing together of parts into the whole" (p. 7). Knight (1980) added that integration is teaching all subject matter from the biblical metaphysical position of Christianity (pp. 156, 157). To Knight, the Christian educator "realizes that all subject matter becomes meaningful when seen in the light of the Bible" (p. 196). His illustrations--in figures 7 and 8--of the existing relationship between the Bible and other subjects are useful (Knight, 1980, pp. 199, 201).

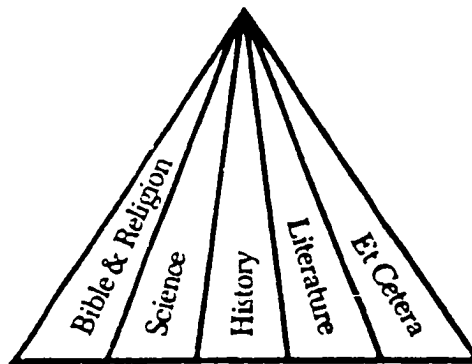


Figure 7. Curriculum model: The Bible as the first among equals

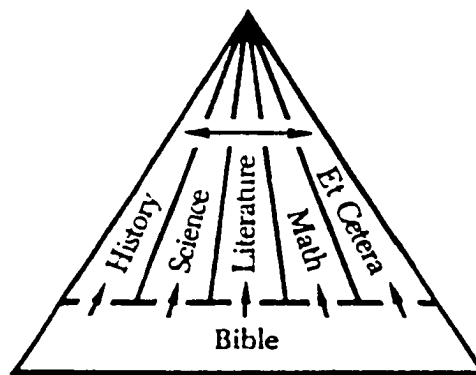


Figure 8. Curriculum model: The Bible as foundational and integrative

Integration is not an invitation for debate,
rebuttal, or for an apologetic approach to knowledge.

Integration is concerned

with the positive contributions of human learning
to an understanding of the faith and to the
development of a Christian world-view, and with
the positive contribution of the Christian faith

to all the arts and sciences of man. (Holmes, 1975, p. 48)

Akers described the positive activity of the Christian school. Commenting on Ellen White's vision of the model of a Christian school, he stated:

The model that emerges for Christian schools is one where faith and learning are inseparably fused, and no artificial division or compartmentalization can be permitted. Every learning activity is simultaneously a faith-building activity. (1977-1978, p. 8)

Adventists should find no difficulty in grasping this concept since they have in the writings of Ellen White the strongest and clearest appeal for an integrated approach to teaching-learning possible. A product of their age and environment, however, Adventist educators have not always been able to grasp the full significance of this mandate and to carry it to its fullest application. Ellen White wrote time after time admonishing, counseling, and appealing for Bible-centered education. After her death, different men and women have continued reminding Adventist educators about the need for integrating faith with the subject matter. One such example was Morrison (1937), Secretary of the Department of Education for the General Conference, who spoke on trends and needs in Christian education during the Blue Ridge convention. One key phrase which characterized the theme of his address is "there is a Christian approach to

every subject; it is our duty to find that approach" (p. 28).

Christian education pursues much more than the mere transmission of facts to the next generation. Its scope and range transcend the present life and penetrates into both sides of infinite eternity. It sees in its students more than vessels to be filled--characters to be molded to the image of Jesus Christ and souls to be saved for His kingdom. Groome (1980) tried to answer the question: "Why be a Christian?" applying it to Christian education. He wrote that the answer "to save my soul" for being a Christian is too "individualized and otherworldly" and demonstrates "an impoverished and inaccurate understanding of the salvation made possible by Jesus Christ" (p. 34). Speaking of the "metapurpose of Christian religious education he suggested that it "is to lead people out to the Kingdom of God in Jesus Christ" (p. 34). Merely saving oneself is not a sufficient motive. Contributing to save others is the correct motive both for being a Christian and especially for being a Christian educator. That is how Christian education should be conducted.

Spiritualization of Non-religious Subjects

A question every Christian educator should ask himself is "How should I teach this class differently from the way a non-Christian teacher would teach it in a

public school or university?" Another pertinent question is "How can I help my students to better understand Jesus Christ, His message, and purpose for them through my class?" A dedicated, prayerful, and concerned teacher attempts to find the answers. But "until the moral dimension is drawn out of the subject at hand and faith is naturally integrated with learning taking place . . . that classroom is not thoroughly Christian" (Akers, 1977-1978, p. 44).

In order to be thoroughly Christian, however, this kind of commitment and approach must be present not only in the classroom but in every other phase of the academic life of an institution. The Bible must be central. The institution's philosophy of education must be defined, accepted, and followed by its students, teachers, staff, and personnel. One of America's greatest university presidents, Hesburgh (1979), speaking of the role theology and philosophy should have in a Catholic university stated:

...it must emphasize the centrality of philosophy and, especially, theology among its intellectual concerns, not just as window dressing, not just to fill a large gap in the total fabric of knowledge as represented in most modern university curricula. Rather theology in the Catholic university must be engaged on the highest level of intellectual inquiry so that it may be in living dialogue with all the other disciplines in the university. Both philosophy and theology are concerned with the ultimate questions, both bear uniquely on the nature and destiny of man, and all human intellectual question, if pursued far

enough, reveal their philosophical and theological dimension of meaning and relevance. (p. 43)

Philosophy, theology, and religion give significance and scope to every activity taking place in the school.

Holley (1978) claimed that "religion intensifies empirical explanations by insisting that any kind of explanation of things and thinghood is incomplete without some referral to the spiritual dimension of personal life" (pp. 53,54). Some are inclined to believe that the nature of certain subjects does not lend to spiritualization or to the Christian point of view.

Blamires (1963) would remind them "there is nothing in our experience, however trivial, worldly, or even evil, which cannot be thought about Christianly" (p. 45). In order to project a Christian worldview to the students, the Christian teacher must succeed in dealing with his subject Christianly. Not doing so is presenting it from the naturalistic point of view. By his silence about God, the spiritual dimension, the supernatural, and how this subject fits into the cosmic conflict, the teacher leaves the door open to secularism. Leaving God out of the picture, according to Akers, sends the following non-verbal and subliminal message to the students:

There are two realities. Let us not mix them, lest both become distorted in the interface and we lose our hold on rationality. Religion is for church, your Bible class; we don't bring it into our scholarship. . . . Religion is outside of life, if you're a sane, got-it-all-together person, you'll keep religion sterilized and remote

from vital human concerns (if he feels his subject has any bearing at all on vital human concerns) lest it hopelessly complicate matters. (1977-1978, p. 9)

This unspoken but obvious message is what Akers and Moon (1980b) call the "hidden curriculum" in a school (p. 20). It is that which the students learn in a school without it being intentionally or even consciously taught. This is achieved by school practices, policy, teaching methods, teachers' attitudes, teachers' modeling, teachers' omissions, and things they do not talk about, among other things. "Sometimes the hidden curriculum influences students more than what teachers intend to convey" (p. 20). A faculty which acts according to the description above has a compartmentalized concept of life. To them religion and academics do not mix. Religion and academics must be kept separated and in place. The faculty may be hospitable to religion and even religiously active outside their classrooms, but as soon as they have to act "professionally," religion is left out in a "let's-stick-to-business" type of attitude. Akers claimed that this kind of faculty are saying to their students in non-verbal terms:

You students can compartmentalize religion in your life just as we do here in the school. Don't get carried away. Keep religion in its place and under control (as we do); save it for Sabbath. (Akers, 1977-1978, p. 9)

The effect that this attitude has on the students is predictable. They easily become materialistic and

secularized in their thinking and assimilate worldly thought. Many soon apostatize or go on living very shallow Christian lives (p. 9). Certainly, no Christian teacher would want that for his students. He must keep in mind, however, that everything a teacher does or omits doing has spiritual effects and consequences on his students. Such is the nature of the great controversy.

Moore (n.d.) spoke of the influence the college has on students as a corporate body. To him the experiences of the college life,

both in the classroom and outside of it, have consequences in the moral and religious sphere. It would be evident that the college must take some responsibility for those outcomes. (p. 19)

Moore introduced the last feature considered in this section--the role of extra-curricular activities in spiritualizing non-religious subjects and activities. Akers and Moon spoke of these in terms of the "informal curriculum" and the "hidden curriculum" and their effect on a Christian educational program and, ultimately, on students. They discussed the methods of grading, the secular textbooks being used, the school programs, playground activities, field trips, background music and messages coming out of the intercom system, stories in the classroom, bulletin boards and pictures, library and outside reading, dress code, rules and policies, and discipline, among other activities that could be included

and which they regard as part of a school's informal curriculum (1980b, pp. 21-22). Gaebelein (1951) called these activities the "greater curriculum which is the school life itself" (p. 55). He pointed out that young people grow through recreation as well as through classroom activity. Therefore, the extra-curricular activities constitute the most effective vehicle "for the manifestation of spiritual aims" (p. 55). He included athletics, social clubs, musical organizations, and publications among the student activities which should receive careful study towards integrating them with the principles of the evangelical faith.

Every school activity must be Christian; every interpersonal exchange between faculty and staff, faculty-staff and students, must be redemptive. The Christian school should be a saving agency. The Apostle Paul challenged the Christian to bring "into captivity every thought to the obedience of Christ" (1 Cor 10:5). Commenting on that, Gaebelein (1968) stated that this challenge "applies to the whole of Christian education, and is a realizable ideal" (p. 43).

Secularization of Sacred Subjects

There has been a trend towards secularization within traditionally Christian colleges and universities. This secularization process goes in the opposite direction to the Christian philosophy of education as

discussed in the previous section. At the same time, curiously, in the traditionally secular colleges and universities, a trend towards including the study of religion and theology has initiated hundreds of those institutions in North America into establishing well-staffed religion departments. Wilson (1970) stated that the social pressures developing during and after the last world war, and the events that took place during the fifties and sixties have contributed directly to creating new interest in the study of religion at the higher education level (p. 3). In the first chapter of the same book, Stendahl (1970) recognized this trend and predicted that the center of gravity in the academic study of religion will shift from the seminaries to the religion departments in the tax-supported colleges and universities (p. 23). Sleeper and Spivey (1975) stated that California, Florida, and Pennsylvania had taken the lead, among other states, in introducing the study of religion "at all levels of public education. . . . In fact as our own inventory shows, public two-year colleges in virtually every state are already offering courses in religion" (p. 4).

Naturally, this trend has encountered severe and decided opposition as attested by the wealth of literature produced. This work analyzes only some of the arguments which seem to point to the principal

concerns on both sides of this issue. There are those, for example, that question the validity of religion as an academic discipline. Schlatter (1967) argued that the academic disciplines are supposed to have internal coherence and a distinguishing methodology, vague and imprecise as it may be. Then he asked if the study of religion has internal coherence and a distinguishing methodology. Without answering the question he suggested that religion is not an academic discipline (p. 20). In the same book, however, Welch who wrote "The Function of the Study of Religion," argued that the study of religion is not a matter of mere methodology since it is a domain of its own, a complex of phenomena requiring diverse methodologies (p. 11). Its place as a field of inquiry is, therefore, historically and socially legitimate. The same book records the thinking of Thomas F. O'Dea, at the time chairman of the department of religion at Columbia University, and Benjamin Nelson at the time on the faculty at the New School for Social Research. O'Dea (1967) believed that the study of religion in the college and university is legitimate since religion has played a significant role in the history of mankind. It is also important because of its capacity to increase man's understanding of himself, his relationships and his striving (p. 23). Finally, it is important because "if the university is dedicated to the examination of life,

then it must be concerned with the examination of religion" (p. 25). Nelson (1967) stated that anyone "aspiring to be fully human needs to give himself to the scrupulous study of religious experience and expression in human history" (p. 32). The above declarations, however, fall within the tenets of humanism. They do not speak of religion as a way to salvation, as an aid for the forgiveness of sin, or as a vehicle through which one can establish communion with God. They speak of religion exclusively as a human phenomenon, as a fact of life which must be studied and understood as a product of the human experience but with no vertical, other-worldly, supernatural dimension. Nelson was careful in qualifying his endorsement for the academic study of religion by stating that it must be done "free of partisan control, open to radical doubt, responsive to every turn of the [human] spirit, however wayward" (p. 32).

The introduction of departments of religion within secular liberal arts faculties in state-sponsored colleges and universities, however, has not been an easy task. Obtaining acceptance, gaining the trust and confidence of both colleagues and students, organizing inter-department programs, fighting for financial and material acquisitions for their department from the general budget and over the needs of other well-established and respected departments--these and more

have been the problems confronting the faculty holding appointments in religion departments. Stendhal (1970) pointed to one of the most difficult problems they had been facing, namely--the building of their new approach to religion and theology differing from that of the seminary setting (p. 28). McGill (1970) described the following difficulties experienced by those who staff these departments in the liberal arts faculties in secular institutions. He claimed that anyone who had studied Christian theology must have done so with the intention of serving the interests of the church. But this is in direct opposition to the aims of the faculty of arts and sciences which is "to free human reason from the control of special interests, practical institutions, and ideological communities" (p. 105). Christian religious theology presents a God and a truth as Christians perceive it, but this is not acceptable to the rest of mankind (p. 113). The faculty of arts and sciences have no fixed direction. At one age it serves Christianity; at the next political or social interests. Christian theology tends to stay fixed with the church (p. 117). Moreover, the faculties of arts and sciences still bear the marks of the old struggle against the abuses of the church in its fight against independent reason. The feelings of hostility are very much alive (p. 123). If departments of religion are to be

established, "the faculties of arts and sciences have made it quite clear that their departments of religion are to be agents of rationality and not of religion" (p. 131). That is, they must adopt the descriptive and not the confessional or doctrinal approach. Their aim is to help students understand the phenomena of religion, not to present before them the postures of faith with its preoccupation of life and death, salvation or damnation. "God and the religious community remain at odds with the commitment to reason that is still voiced in faculties of arts and sciences" (p. 131). Theologians hired at these schools must limit themselves to being historical intellectual theologians, that is: "to explain what Tertullian or Jonathan Edwards may have thought, but not themselves to take up these theological questions in all their religious urgency" (p. 132). Those departments which have "adjusted" to this situation adopting the descriptive approach have met with instant success. This success, however, has come with a price. It lacks seriousness since it "avoids coming to grips with the question of truth" (p. 136). "Specialists in these departments sometimes offer the ludicrous spectacle of being more interested in what other specialists think about religion than in what that religion itself actually thinks" (p. 137).

Schlatter (1967) focused on the question of who is

qualified to teach religion in a secular college. He argued that since he felt no need to have Marxists or ancient Greeks in his faculty to explain Marxism or to expound *paideia*, he did not need "saints" to teach religion. Then he stated: "I would prefer not to have any saints in my faculty--difficult men and women to deal with" (p. 20). He declared that the convictions and presuppositions of religious scholars get in the way. Schlatter demands that if anyone is to teach religion in a state university he must stop being part of the Protestant Establishment, stop talking about revelation since no one agrees on what or which it is, and stop thinking that one needs to be religious in order to teach religion. "We must rid ourselves of evangelical parochialism" (p. 21). The teaching of religion is not to "lift and maintain the religious tone of the campus." "The study of religion is too important to be left in the hands of the religious" (p. 21).

These claims and demands, however, are more easily said than done. The nature of the subject gets in the way. More recently, a few less dogmatic scholars were finding that "religion, like sex and politics and many other aspects of human experience, has often tended to arouse strong passions and commitments" (Sleeper & Spivey, 1975, pp. 5,6). They observed that in hiding their emotions, students and teachers were hindering

their search for understanding since those feelings and emotions must be submitted to scrutiny and objective self-criticism. So long as they stayed away from conversion and making commitments normative, the professors might even share with students their personal preference and convictions on religious matters (p. 6).

It is easily discernible that the above is a totally humanistic attempt to approach the study of religion. It is a way of neutralizing the faith on its own ground by dealing with it without being affected by it. Johann (1967), a Jesuit priest, however, raised his voice within this avalanche of antagonism. In his plea for objectivity, he presented the argument of fairness as it applies in this case to the religiously unsophisticated student who may be impressed by a brilliant non-committed descriptive professor of Christian theology, who may raise questions in one area while neglecting others. He proposed that there should be some committed professors of the same stature as the uncommitted ones to give the student a fair picture on both sides of the religious issue. Failure to do so would be irresponsible "failure to present genuine alternatives" (pp. 40,41). After all, argued Diamond (1970), the internalization of a principle is not something to be forced or induced on anyone. Neither can it be willed "any more than one may consciously plan to

fall in love" (p. 76). Students can be coerced to memorize and reproduce facts and events, but that is too distant from the internalization of the principles behind those facts (p. 76). In other words, the overreaction that humanists display in their fears of massive conversions by teaching religion may be unfounded and paranoid. In the process, however, the secularization of the sacred takes place in state-sponsored colleges and universities.

In spite of the difficulties and shortcomings the state system is having with their courses and departments of religion, one must recognize that they are moving away from a totally closed and sedimented rejection of anything religious towards a more tolerant interchange and exploration of the subject. In light of that it would not be an exaggeration to say that they are moving away from absolute secularization and towards religion. In the private, church-oriented colleges and universities, however, the opposite trend appears to be taking place. Burtchell (1972), a Catholic priest and Provost of the University of Notre Dame at the time, spoke against teachers "who really wish to encourage belief and devotion in their students" (p. 19). He accused them of proselytizing and warned that "the classroom is not for preaching" (p. 19). Miller, a Protestant (1977), postulated a difference between

teaching about religion and teaching into religion. He stated that teaching into religion is the responsibility of the believing community (p. 44). Lee (1977) made an effusive repudiation of the metatheory, the notion that religious education is a branch of theology. In the past theology has guided religious education. Lee declared this is inappropriate, useless, patently absurd and inadequate (p. 121). He felt that religious education has goals and objectives that are so different from those of theology that they are incompatible. "Religious education is not the handmaid of theology" (p. 121). It is related to it in the same sense that it is related to sociology, psychology, and so forth, "but it is a field of work and . . . study which is autonomous from theology" (p. 121). He proposed the social science approach as the correct methodology for religious education, replacing theology (p. 121). Commenting about this attitude, which is more common than Christians would imagine, Blamires expressed his surprise and disappointment as follows:

"It has always seemed to me ironical that a movement toward secularization in the Church itself should have gathered momentum at a time when great writers were expressing a loss of confidence in the secular order. This has been one of the most remarkable features of the theological developments of the last few decades; that just when great writers on whom young intellectuals feed their minds in our universities were subjecting contemporary civilization and current secular values to a ruthless scrutiny, and pouring scorn upon aspects of our social and

economic set-up, so-called Christian theologians started trying to adjust religious thinking to accommodate bankrupt secular criteria. . . . It is symptomatic of this irony that in the very years when theologians were hailing the coming of age of liberated man, William Golding, the novelist, was quietly explaining to student audiences on American university campuses how the Second World War destroyed, at least for a time, his belief in the perfectibility of social man. (pp. 7,8)

But the seed had been planted and Christianity continued on its downward path into secularism.

Meanwhile, the Christian's position was being attacked on another front. Through secular, humanist-inspired social pressure, Christians began thinking that there are two realms in life, a religious which is a private affair, and a secular which is the social affair.

Christians first decided to stop thinking Christianly in the interests of national harmony, the day when Christians first felt that the only way out of endless public discussion was to limit the operation of acute Christian awareness to the spheres of personal morality and spirituality. From that point the spheres of political, cultural, social, and commercial life became dominated by pragmatic utilitarian thinking. (Blamires, 1963, p. 26)

Christians step in and out of their Christian spiritual garments depending whether they are at church or elsewhere (p. 38). They learn to dismiss their personal scruples and allow themselves to be guided by the popular consensus or by their loyalty to the system. Blamires (1963) saw in Eichmann's trial, the trial of twentieth-century man, and Eichmann's guilt as twentieth-century man's guilt.

He kept the system going. . . . He was loyal. The fundamental principles at the bottom of the system he served were not his responsibility. . . . There was a job to do. He was loyal. (p. 27)

Then Blamires exclaimed "may God even yet deliver us from the sin of loyalty" (p. 27). The collective conscience substitutes the individual's loyalty to the principles he knows.

Yet another issue that contributes to Christian educators' slump into apostasy with secularism was their making science the measure of all things--including the Bible. This is called scientism. It is granting science undeserved and unwarranted attributions which are outside its competence, or making of the particular methodology used by science (the scientific method) the only criteria by which anything may become credible.

Barcus (1977) protested against what she perceived to be an unwarranted trust and authority placed in science and the scientific method. She did not discard the usefulness of scientific advancement under the scientific method. She denounced, however, man's excessive enthusiasm over the scientific method's abilities in attempting to use it as "a testing ground for everything we ever believed about the human race, our destiny and even Almighty God" (p. 23). By so doing, she contended, man has gotten himself into a box which, bursting apart, has left him with nothing but fragments (p. 23). She called on humanity not to place all their

trust in science, nature, the rational powers of man, and humanism. Instead she urged the interpreting of contemporary events in the world through Christian eyes.

Malik (1982) denounced as "worship of science" the practice of regarding science "as the only or the highest avenue to the truth" (p. 49). He stated that trying to demonstrate that the Bible is scientific or using scientific methodology to approach the Bible is demeaning to the Bible and against its dignity (p. 49).

On top of these internal struggles, Christian educators have had to face the nagging pressures of the humanistic tenets which constantly bombard them with their demands. Aubrey (1959) saw moral codes or religious values as simple products of historical development which must be reconciled with other cultural values (p. 95). The teacher must be totally non-partisan and be able to represent even the atheist's position in a way that the atheist feels well represented (p. 96). Within the ranks of Christian educators, Buttrick (1960) called for education to "deny the moralisms and dogmatisms" of the church and "still hold the journey to an adventure and response of mind" (p. 20). Evidently Buttrick had left the "thus saith the Lord" position in exchange for adventures guided by the supremacy of the mind which in turn were guided by the relativistic norms

and circumstances in society. Such is the humanist position.

With extreme foresight Gaebelein had been able to detect that teaching Bible simply from the historical, literary, and cultural perspective is to secularize the Bible. He did not deny that the Bible and religion have such values. Yet he agreed with Artheam that "the literature and history of the Bible cannot be satisfactorily taught apart from the religion of the Bible" (Gaebelein, 1951, p. 75). Then he concurred with Horne of New York University, that teaching religion in state schools "ends in secularizing religion" (p. 77). Excluding religion altogether from the curriculum presents another kind of unfairness. Men like Hill (1982) believed that "failure to include religion in the curriculum is a reverse kind of indoctrination, and at the very least deforms the educational experience" (p. 57). It is clear that for the state schools the teaching of religion is a problem with no easy solution. This difficulty lies within the public system's educational philosophy. The teaching of religion is incompatible and conflictive with state-sponsored educational philosophy. Holmes (1975) pointed out that liberal education, as understood and practiced by the state's secularistic educational philosophy, and Christian liberal arts education simply have different (and perhaps opposite)

goals. Liberal education aims to "develop the man . . . an open invitation to join the human race," while "Christian liberal arts education is an invitation to become increasingly a Christian man" (p. 76). One provides the person with a secular thinking pattern bounded by the limits of the present life on earth. The other, provides a Christian thought pattern whereby everything is discerned, judged, and evaluated from the perspective of the Christian faith and within the framework of "Man's eternal destiny as the redeemed and chosen child of God" (Blamires, 1963, p. 44).

The above reflections, however, are appropriate for the undecided, the uncommitted, or for the secularist who is weighing the "pros and cons" of Christian education against those of secular education. But there should be no such contemplation on the part of Christian colleges and universities or Christian educators. And yet one is surprised to realize how heated is the debate among so-called Christian institutions and educators around the very practices and principles that make them Christian and different from the secular. The literature reveals, for example, that many Christian educators, following the detached-objectivity theory and protecting themselves against the indoctrination fallacy have stripped their courses of any Christian perspective and insight and make conscious efforts to avoid teaching on

certain subjects or dodging discussion on issues which have direct moral and religious implications. But even secular humanist educators admit to the fact that in education silence is sometimes louder and more eloquent than a lecture.

It is a fallacy to suppose that by omitting a subject you teach nothing about it. On the contrary you teach that it is to be omitted, and that it is therefore a matter of secondary importance. And you teach this not openly and explicitly, which would invite criticism; you simply take it for granted and thereby insinuate it silently, insidiously, and all but irresistibly. If indoctrination is bad, this sort of conditioning and preconscious habituation is surely worse. (Moberly, 1949, p. 56)

Educators working in Christian educational institutions should realize that when they refuse to teach from the Christian perspective, they are secularizing their subject. They are telling their students that there are two realms in life: a secular and a sacred which should not mix. Holmes (1977) reminds them that "faith is not an unrelated addendum to life" (p. 10); it touches all of life. In fact, the Christian college and university are the appropriate instruments of truth where those themes ignored elsewhere should and must receive serious and profound study. Lowry (1950) believed that the Christian truths have earned the right "to be examined among the excellent things offered by any liberal education" because of their tremendous history and because of their universality. He claimed, moreover, that in a university

setting "to omit them is to forfeit any claim to be a university at all" (p. 90).

Further, the nature of religion, especially when moral education is involved, "requires a total response, not just will or emotion or intellect but a combination that is total" (Miller, 1977, p. 52). A half-hearted low-toned attitude towards religious and moral truth in the classroom is not enough. The teacher's convictions on these issues and his Biblical rationale for them should be clear to the students. Furthermore, the students should be trained in the art of evaluating and assessing principles, issues, ideas, positions, and activities in a critical way. Slater (1972) declared that "a man without commitments is only half a man" (p. 27). Christian education is a place for committed educators. It is important that they are serious not only about their personal commitment but also about their mission towards their students. Henry (1977) reminds them that the objective of Christian education is not entertaining ideas, but truly embracing them (p. 65). Christian educators cannot pretend neutrality while calling themselves Christian educators. If they regard themselves as Christian educators they have already made a commitment. They have sided with Christianity, the Christian worldview, the Christian methodology, and Christian education in general. They stand opposite to

materialistic, secular humanists. Likewise, the departments of religion or theology within Christian institutions have no need for pretending neutrality. Sullivan (1972) declared that "a department of theology does not have to be 'neutral' in order to be academic" (p. 42). There is no dichotomy or enmity between commitment and scholarship. Objectivity does not exclude conviction. To naturalistic, materialistic, secular humanists objectivity means substituting religious or religiously related presuppositions for naturalistic, secular, humanistic ones. Those who have refused to show no commitment, in their cult of objectivity, have deprived themselves from academic and scholarly maturity. According to Lowry (1950), refusing to be committed men, these scholars and educators have allowed themselves to become "uncommitted children." This, he called "the treason of the scholar" (p. 74). Obviously this kind of objectivity is a fallacy and is not acceptable to Christian educators. Burtchaell (1972) admitted that "education without advocacy is impossible in some disciplines" (p. 24). This is due to the fact that

No one is value free. No one could be. Indeed no one should be if he is going to preside over the wonder and inquiry of young minds. (p.24)

Moreover, teaching does not take place in a vacuum (Gaebelein, 1951, p. 48), neither is any man able to teach "out of a philosophical vacuum" (Gaebelein, 1968,

p. 37). Smart (1954) observed that education

. . . cannot escape having in it assumptions, whether implicit, . . . [which] rest upon a basis that can only be described as faith. If it is not the Christian faith, then it is some other faith. (p. 205)

When objectivity is understood as described above, the whole issue loses relevance when seen under the light of the mission of Christian education and of Christian educators; namely, to bring their students to Christ and to His kingdom. The evangelical commission is deeply ingrained in the mission of Christian education.

Richards (1975) saw a parallel between the educational and evangelistic ministries of the church for:

1. both are concerned with the divine life
 2. both are supernatural
 3. a faith response is desired
 4. the response actively involves the individual
 5. the response is facilitated by relationships
- (pp. 51,52).

Holmes (1977) saw the work of education included in the evangelical mandate since true discipleship means "conforming the whole person and his whole life to the will of God. Social, intellectual, and artistic activities are hereby included" (p. 24). Moreover, the kind of evangelism that is to take place in Christian education is not a ritualistic exposition of trite stories about biblical characters, nor cool and detached

lectures on biblical facts. It is the kind of dynamic interchange conducive to identification, involvement, internalization, commitment, and action or change. Christians call this process conversion. Richards (1975) observed that it is not possible to "change the whole person by changing his beliefs" (p. 63). There are too many ways by which the person can handle new information, isolate it, and neutralize its effect so that change does not take place in spite of the facts and the new beliefs (p. 63). The Christian educator with a clear sense of mission cannot attempt this colossal undertaking with divided loyalties, limiting timidity, or intellectual and emotional debates having to do with objectivity, indoctrination, detachment, etc. Just as it is the preacher's responsibility to expound Christian truth from the Scriptures in church, so it is the Christian educator's responsibility to expound Christian truth from nature, science, the humanities, and the arts in the classroom. Presenting education stripped of its Christian biblical significance is secularizing it.

In trying to avoid the secularization of the religious, concerned Christian educators have paid specific attention to the Bible class as a subject and to the Bible department within a liberal arts college.

The first issue is over grades (or marks). Burtchaell (1972) said that given the uniqueness of

religious studies, since it transcends mere academic concerns and explores life-styles, commitment, and sense of purpose, many repeatedly express the view that for those subjects there should be no testing or grading. Burtchaell cites this attitude as one more reason why some academicians suspect that religion "is no proper discipline for a serious college" (p. 20). Lee (1977) also noted this feeling among teachers and learners. They believe, according to Lee, that since religion tends "to be tied closely to subjectivity and personal encounter," grades or marks "tend to impede rather than promote the objectives of the religion program" (p. 124). They proposed the use of a performance-based, mastery level system where promotion to the next level comes after the mastery of the previous level.

It would be fair to question whether this would really solve the problem, however. The issue is whether anyone is capable of attempting to evaluate a religious experience taking place within a student resulting from a class in religion. The problem of the student who does not have that experience within the class comes to mind. Will he be detained in that level until he does? What if he just does not like the teacher, or does not understand him? Will his religious experience be made dependent on these circumstances? An external emotional or family crisis could be in the way also. On the other

hand, not giving grades or marks at all could lead to total loss of seriousness and student devotion for the subject. Pressed by the academic demands of the other courses, students would tend to disregard studying or even thinking about the class outside the classroom, not necessarily because students would not appreciate the spiritual importance of the class for their own benefit, but simply out of practical time constraints in view of the many demands in the student's everyday life. On the other hand, it could be argued that placing academic demands on the Bible class or religion courses could have a secularizing effect on the student. The Bible class requirements become to the student just another class, more homework, another test, more facts to remember, another academic mount to conquer. Once the requirement is met the class is quickly stored safely in a "memory file" and the conscious attention is focused on the next challenge or demand. In the process, the Bible class could be reduced to the sterile recitation of biblical-related facts and events while being stripped of its personal, devotional, and inspirational appeal. The Bible class is thus secularized. The solution is not an easy one.

Other educators feel that compulsory attendance, similar to that required for other courses, is counter-productive since it "alienates more individuals from

religion than it attracts to it" (Lee, 1977, p. 123). They argue that since religion is a voluntary activity on the part of a person, compulsory attendance "is detrimental to the healthy development and nurture of this freedom" (p. 123). On the other hand, it is pertinent to think about what will happen to the religion courses organized on this basis after the first three months on a campus saturated with all kinds of options and activities.

Finally, Gaebeline (1968) raised the question whether a Christian college with devoted, committed, Christian teachers who are able and effective integrators of their subject matter with Christian biblical faith have any need for a separate Bible department. He believed that teachers who are skilled in their own fields of study should be knowledgeable enough to teach one class in Bible. He admitted that biblical scholarly depth would be lacking but he felt that is not as important as the teachers being Bible-centered and spiritually committed (p. 49). One advantage of this arrangement is that every teacher would be forced to become involved in spiritual matters and thus make it easier for him to maintain a spiritual attitude and create a spiritual atmosphere around his teaching and his whole approach to education. The students would see that the spiritual domain is present in every discipline and

that there is no separation between sacred and secular. They would see Bible through the eyes of a mathematician, a sociologist, a historian, a biologist, etc., and not just through the eyes of a religious person or a Bible teacher. One cannot help but question, however, the kind of conceptual and doctrinal picture these students would develop. Will their involved and difficult questions be reasonably answered? Will students be able to know what the Bible teaches about religion, and what God's requirements are for His children? What about scholarly research, and deep intellectual search on the difficult challenges which still haunt Bible-believing Christians and which are not ignored by well-informed and quick-minded students? Will the Bible class become reduced to a shallow exercise in sentimentality? Would it be acceptable to have chemists, biologists, and mathematicians teaching an English class? They all breed and nurture their disciplines in English. It is expected of teachers to be sufficiently proficient in the use of the English language that they are able to teach an English class. Why is it that schools still insist in having specialists in English teaching English classes? What is it they know about English that scholars in other disciplines ignore? The same could apply to history. Everything that happened and is happening comes into the competence of history. And yet history classes are

taught by historians. Why should it be any different with Bible? The students might come to the conclusion that biblical and religious issues are so shallow that anyone could teach them. Many people think they are sufficiently knowledgeable on health when benign disease strikes them. It would not be acceptable or wise, however, to eliminate medicine as a field of study because people do not recur to it during simple health problems. If students perceive that the subject of Bible or religion is one in which everyone is an expert, the rightful respectability and status of intellectual and academic inquiry on biblical theology and related fields could be destroyed for them. The solution may not be on an "either/or" arrangement but in Bible departments, Bible classes, and at the same time strong integration going on in every class.

These are some of the internal problems facing well-meaning educators who wish to accomplish their mission as committed Christians, and which will have an effect of their students. Every faculty faces decisions about whether to grade, test, set requirements, take attendance, organize departments, and integrate, as well as how they will do it and to what degree of intensity. There are no ready-made universal solutions. There are no easy answers.

Conclusions

The considerations in this chapter have attempted to provide a philosophical framework for this dissertation. The nature of knowledge is dependent on truth. Knowledge is a search for truth extended to the past, present, or future. Truth is one. There is no dichotomy between sacred and secular. There are four elements to truth considered in this chapter: the origin of truth, the nature of truth, the sources of truth, and the perception and understanding of truth. The elements of Christianity encompass and permeate each of these elements of truth.

Knowledge and truth, however, have been affected by sin through the presence of untruth. A distinction is necessary between a true fact (historical truth) and truth (essential truth or truth in essence). True facts do not always point to essential truth and principle. It is up to the Christian to choose on which set of true facts, among those available for knowing, he will fix his attention. Knowledge and truth have been affected by the conflict between good and evil. The role of Christian educators is to assist their students in learning to see information, events, attitudes, and actions in light of this conflict.

Mysticism and materialistic, secular humanism are

extremes to be avoided by Christian educators and students as they approach knowledge and strive towards a worldview. A sense of commitment, mission, and commission is indispensable in Christian educators. No concern for neutrality, objectivity, or indoctrination should weaken their efforts to mold in their students the character of Christ in preparation for this life and the next. In so doing they will teach their students how to think Christianly and make Christian choices and decisions. This is the purpose of Christian education.

CHAPTER IV

REVIEW OF LITERATURE: HISTORICAL

The Establishment of Battle Creek College

Adventism was the product of the great religious awakening that swept the nation during the first part of the nineteenth century and which culminated with the great disappointment of 1844. Though their intention was not to create a new denomination within Protestant Christianity, the advent believers were forced to organize themselves into a body due to their rejection and, in many cases, expulsion from their original churches. They firmly believed in the truth that they had come to understand and nothing would make them recant from their beliefs. They saw themselves as reformers within Christianity, a people called to give the last warning to a perishing world. With these convictions and sense of mission, early believers in the second coming of Christ organized themselves in 1863 with the name of Seventh-day Adventists. This rejected group, with their unpopular doctrine of the imminent return of Christ to this earth which had caused them great embarrassment and a bitter disappointment, had a very humble and difficult beginning with frequent incidents of ridicule, mockery,

and plain contempt. Little did they know that their efforts would become an impressive world-wide movement which would eventually have 657,035 students attending 5,353 schools situated in countries around the world, of which 4,334 would be primary and elementary schools, 927 secondary schools, 90 colleges, two universities in North-America and several others established around the world (Seventh-day Adventist Yearbook_1985, p. 4), thus constituting the largest Protestant educational system in the world. This is in addition to a world-wide health-care system, publishing houses, and a world-wide membership of over four million.

Although many early Adventists believed that the second coming of Christ was so imminent that the act of providing an education for their children in preparation for this life was considered a lack of faith (Knight, 1983, p. 2), nine years after they had organized themselves into a denomination, this young church established its first school under Goodloe Harper Bell. This school was called Battle Creek School, and only two years later--1874--under Sydney Brownsberger, it became the Seventh-day Adventists' first significant educational venture and was known as Battle Creek College (Knight, 1979, p.1). Considering all that goes into setting up a church organization: finding the best systems, developing and adopting a philosophy, and

opening new frontiers unknown to the inexperienced group; piloting an experimental school in its ninth year as an organized body, and establishing its first major educational institution two years later, seems surprisingly rapid.

Naturally, the project resulted from a perceived need. "By the early seventies, however, there was developing an acute shortage of men who were properly trained for the gospel ministry" (Knight, 1979, p. 1). Battle Creek College was the answer. During 1872, the same year Bell opened the first Seventh-day Adventist school, Ellen White wrote her first testimony regarding education. She entitled it, "Proper Education." This statement contained all the theological and ideological ingredients which would become the "hallmark of Ellen White's writings on education over the next forty years" (Knight, 1983, p. 27). The statement emphasizes more the manual labor and the physical health aspects of the balance between mental, physical, and spiritual powers that she proposed Christian education should achieve in its students. Knight explained that this was due to the fact that mixing manual labor and physical exercise with academic studies was a revolutionary concept which would be difficult to establish, whereas the importance of Bible-centeredness in denominational education was so self-evident that it needed no additional emphasis

(Knight, 1983, p. 28). In fact, since the manifested and published intention of the founders of the College and its Board of Directors stated so explicitly that the school was being established for those who wished to serve their church by acquainting themselves with the study of the Word, and that this was the "only possible justification for developing an Adventist school" (Knight, 1983, p. 28), that Ellen White may have felt that a modest reinforcement of this concept was sufficient.

Battle Creek College, however, did not operate at the beginning according to the dreams and aspirations of its founders. "The first Adventist College was regarded also as a community college" (Hodgen, 1978, p. 3). In operating their first college, Adventists were not very original or unique. The leaders of the college adopted the conventional rules, programs of study, and organizational structure typical of other denominational colleges of their time. Hogden believed that the resulting curriculum and educational philosophy were adopted by "a membership not wishing to found a deviant school and become socially outcast and by local residents who wanted an institution they could understand" (p. 4). The first educational ventures of Seventh-day Adventists were attuned with "the social thought of American Protestantism and the original Advent Movement of the

1840's" (p. 5). Their "distinctiveness and the quest for its realization came later than the 1870's . . . "

(p. 5). The school was situated in the city, contrary to God's instruction as expressed by Ellen White through "Proper Education"; there was no provision for any other activity which would cultivate the physical development of the students, and worst of all, there was no room at all for Bible study in the curriculum "while the heathen classics received the place of honor" (Knight, 1979, p. 5).

Battle Creek's first catalogue (1875) calls for a five-year classical course leading to a Bachelor of Arts degree and a three-year Scientific of English course leading to an inferior Bachelor of Science degree. Surprisingly, students in those courses had no Bible class requirements during their entire training at Battle Creek. Bible study was reserved almost exclusively "for those who ought to spend some time in study before entering a missionary field of labor, and yet, . . . are not permitted to pursue an extended course for mental culture but must be content with what practical necessities of their labor would demand" (1875 Catalogue, p. 17). They took a lowly two-year course called "Special Course" leading to a modest diploma. There were Bible lectures, however, delivered by Uriah Smith, who did this beside being the editor of the Review and

Herald, a full-time job (Knight, 1979, p. 8). But these lectures were offered only when classes were "sufficiently large to render it advisable" (1875 Catalogue, p. 24). In the higher levels of study only 55 out of 237 students during the 1876-77 school year registered for Smith's lectures on Bible doctrines; the following year only 75 of 383 students signed up for his class (Knight, 1979, p. 8). There is no evidence that the percentage improved significantly in this voluntary or optional Bible class offering. To say the very least, "this is a very interesting curricular format for a college established to teach the Bible from a distinctively Adventist point of view and to prepare gospel workers for the Church" (Knight, 1979, p. 8).

Generally things had not improved significantly by 1875-76. The Normal course was added, with no Bible requirements; Bible was called a department even though it was essentially under the same arrangement as previously. It was a one-teacher department offering lectures in which students could enroll on a voluntary basis and which operated only "through the Winter and part of Spring terms" (1875-76 Catalogue, p. 24). Some academic formality was recognized by stating that "each lecture will be preceded by an examination of the class upon the previous lecture" (p. 24). These lectures, however, would be timed "as to cause no interference with

other departments" (p. 24). These statements speak eloquently of the kind of curricular schizophrenia that existed in the minds of the educators at Battle Creek.

There is absolutely no administrative, academic, or curricular justification for calling the arrangement they had for Bible classes a "Bible Department" since they were optional, taught by one man during given portions of the school year, dependent on sufficient volunteers to make it feasible to teach the class, and which, if offered, would be scheduled so as not to conflict with any of the official courses. The only conceivable reason could be trying to make it appear important when everything else said it was not. One statement is important to this study, however. The statement in the catalogue that students would be tested every class upon the preceding lecture establishes the fact that the Bible class was not taught devotionally but academically with academic requirements, testing, and grading from the very beginning. Bible study was so neglected, however, that even those who registered for the Special Course (the Bible study course designed for "missionaries") took only four courses in Bible out of the twenty-four required during two years of study. Only in four terms out of six did they have a Bible class. The shallow biblical training of those who were to take up their religious (or ministerial) responsibilities in

the church accounts for the gross biblical illiteracy of the clergy which may have contributed to their resistance to the teaching of righteousness by faith which Waggoner and Jones preached around 1888.

The third catalogue (1876-77) lists the introduction of the Preparatory course of two years. This was an under-collegiate program required of those who had finished the "Minim" or elementary course and wished to enter the collegiate courses. The "Biblical Department" still operated in a secondary role. The titles of some courses are listed. An abortive plan which survived only one year was that of "The College Lyceum" (1876-77 Catalogue, p. 15). That was a type of literary-oratorical club which proposed the "investigation of Bible subjects, practice in debate, in extempore speaking, and in general literary exercises" (1876-77 Catalogue, p. 15). It is never mentioned again after this catalogue. An additional year was added to the Special Course in 1877-78, but curiously, not for the accommodation of more Bible study but rather for other subjects like arithmetic. In fact, this curriculum reduced the Bible classes in this course to two (1877-78 Catalogue, p. 57). Also in this catalogue, the "Minim" or elementary course is printed in full. No Bible requirements appear in the three-year course.

The first time that the previously called "Bible

lectures" and "Biblical Department" was called "Department of Theology" is in the 1879-80 catalogue (p. 7). The catalogue specifically states that this course was intended for "young men and women preparing for the ministry or other missionary work" (p. 7). This was a three-year non-degree course which was significantly more professional in nature for ministerial training. Still, it concluded with a lowly diploma. The most prestigious course continued to be the classical course which terminated with the B.A. degree.

In 1880-81, the catalogue announced a student's prayer and social meeting on Friday evenings and a "Tract and Missionary Society" meeting on Wednesday evenings (p. 10). The "Minim" or elementary course was expanded to four years. Again, no Bible requirements are listed. The programs for the preparatory courses are also spelled out. Each was two years in length. But neither the Classical, Scientific, Teacher's, or even the Biblical Preparatory courses required any Bible classes.

Things hit rock-bottom during the school year of 1881-82. Early in 1881, Brownsberger had resigned from the presidency and Alexander McLearn "who had only recently come into contact with Adventism, had replaced him" (Knight, 1983, pp. 30,31). There was a difference between the two men regarding Ellen White's message on "Proper Education." Knight claimed that while

Brownsberger had problems understanding its ideals, "McLearn was not even interested in them" (p. 31). In December 1881, Ellen White delivered a stern message at the college chapel which may have made everyone in the room feel uncomfortable. Her message was entitled "Our College" and is recorded in Testimonies to the Church, Vol.5, pp. 21f. She spoke of how the College had abandoned God's purpose for it, how the study of the Scriptures had no place in the curriculum, and how the worldly influence of other schools prevailed at Battle Creek. She stated further that if this worldly influence was to prevail at the school they should

. . . sell it out to the worldlings and let them take the entire control, and those who have invested their means will establish another school to be conducted not upon the plan of popular schools, nor according to the desires of principal and teachers, but upon the plan which God has specified. (White, 1882. pp. 25-26)

It is interesting that she singled out the principal and teachers in her admonition. McLearn was causing a schism among the faculty between those who wanted to follow God's counsel by a reformed curriculum and those who insisted upon the classics and a secular curriculum. Moreover, the surrounding community where the students boarded and the Battle Creek Church at large were not supportive of the school's standards and regulations which eventually led to the closing of the school for one year. Meanwhile, Ellen White's chapel speech had a

tremendous impact. Only days later (December 20), the College Board of Trustees appointed Uriah Smith as chairman of a committee to consider a plan by which Bible could be made a more prominent study in the college. The committee met with the faculty which in turn decided that Bible study should become one of the regular courses offered in the college and that they would "encourage" all students to take such courses.

By January 1, 1882, the faculty was meeting with the purpose of finding the appropriate schedule for these Bible courses. These feeble efforts drowned, however, under the avalanche of personnel, philosophical, and practical difficulties which led to the closing of Battle Creek College for the school year of 1882-83 (Knight, 1979, pp. 9-11).

An interesting note appeared in the 1881-82 catalogue prior to closing the college. It states categorically that it is not the philosophy of the college to provide dormitories for the students because "dormitories are considered unsafe for the healthful moral growth of students" (p. 13). Students were encouraged to board in the homes of citizens, instead. These citizens--mostly church members--were part of the non-cooperative pattern which encouraged student insubordination against rules and regulations and which, added to the total curricular apostasy, left the

denominational leaders no other option but to close the school.

The Closing of Battle Creek College

Closing the College because of philosophical differences when it appeared to be on the road to academic and financial success must have been a difficult thing to do. The Board of Trustees accused the faculty of the College of failing to furnish what the Church needed in operating the College.

We wanted a school where the truths of the Bible relating to this time should be taught, and our young people fitted to set a part in this work, either as teachers, missionaries, or ministers. We felt that the influence in the schools of the land was worldly, and tending towards skepticism and infidelity, and that we needed to have a college where science could be learned without endangering the soul's salvation; one, in short, where a strong religious influence should prevail, calculated to lead toward God, and away from the corruptions of modern society . . .

But for a few years past a cloud has been gathering, which has threatened wholly to destroy its usefulness in those special directions for which it was created. During the past year these influences have seemed to culminate, and a state of things has been reached which calls for decided action. (Butler, 1882, pp. 586,587)

The Board further stated that the church at Battle Creek had not cooperated with the authorities of the College in maintaining proper discipline and standards among the students, but instead had made it difficult for those few among the faculty who attempted to uphold and apply them. The Board lamented the fact

that a large number of young people who attended the College with the intention of training for Church service had lost all vision and some even their faith. They believed that the irreligious, skeptical, and unruly students who were not only determined to have their own way but also opposed discipline and hated restraint made Battle Creek an "unsafe place to send young people" (p. 21). Insubordination spread among teachers and students. Teachers threatened mass resignation, and "the Board virtually had nothing to do with the management of the College for months during the past year" (p. 22). So, Battle Creek would not open again

. . . till there is a radical change in the feelings of that church, and they decidedly condemn the course they have pursued in the recent past, and until the state of things there is such, and the moral atmosphere so cleared, that our youth from different parts of the field may come there with reasonable hope of moral benefit rather than moral injury. While we feel that we have been morally forced to close the College because of the existing state of things, and thus are made to suffer the mortification and anguish which such a step has cost in publishing these humiliating facts to the world, we cannot see how it would be justifiable to open it again without marked evidence of improvement. (Butler, 1882, p. 587)

Undoubtedly, the experience must have been utterly embarrassing and painful for everyone concerned; but it worked. Even though only the Board's point of view seems to have been preserved in print (p. 4), the evidence shows that there was a significant change in attitude in the Battle Creek Church and among the faculty and the

students. George Butler, General Conference President and Chairman of the Board of Directors, wrote an article concerning the reopening of the college in the Review and Herald (July 31, 1883). Butler reviewed the state of affairs which led to the decision to close the College during the previous year, namely:

1. The College did not answer to the purpose for which it was established.

2. It did not have a favorable Christian environment for Christian growth and commitment on the part of the students since Bible study was not a central activity, no instruction in the doctrines was taking place, and discipline and morals were not maintained.

3. Worldly influences and a desire to pattern after the popular schools resulted in students giving priority to worldly employment and losing interest in missionary service.

4. Students who originally registered at the college with the desire to become missionaries became indifferent, soured, and even, practically, infidels.

5. The principal (McLearn) was specifically mentioned as a man whose lack of denominational and spiritual experience led him to believe that he knew better what was good for the institution and to seek support for his ideas among the faculty, church members, and students, cutting off the influence of the older and

more experienced (conservative) teachers and threatening the Board with contempt and defiance.

6. When the Board asked the principal and two others to resign they openly refused and encouraged others to threaten mass resignation.

7. Since tensions ran so high, the Board allowed the school year to end but decided to close the College until things changed (Butler, 1883, pp. 489-499).

Butler went on to certify that a deep heart-searching experience had taken place at Battle Creek since the closing of the college. They had "seen the light." The Battle Creek Church held several meetings in which resolutions were adopted and signed by over three hundred of its most prominent members. In those resolutions they pledged absolute allegiance to the standards and requirements of the College, total support for its authorities and decided opposition to any future manifestation of insubordination on the part of students or teachers. All this took place while the members of the Board and the General Conference were absent, and was done spontaneously and voluntarily on the part of the Church. Moreover, Butler testified, many of those who participated in the troubles of the College expressed deep regret for their actions and attitudes. Many students who opposed the Board did the same. On the other hand, many of the leading figures of the opposition

joined the ranks of the bitterest enemies of the Church thus showing what was really in their hearts and clearing the way, through their open identification, for the prospect of success in the projected reopening. Though an in-depth review of the philosophy, objectives, and curriculum was called for before opening would be definitively decided, due to the change at Battle Creek, Butler felt that the possibilities for opening the College in the following fall (September 1883) were very promising (Butler, 1883, pp. 489-490).

The 1883-84 catalogue features a difference like night from day when compared with earlier catalogues. Many in the past (like Magan and Prescott [Knight, 1983, p.33]) and in the present believe that the great educational reforms at Battle Creek came as a result of the Harbor Springs convention in 1891. Knight (1983), for example, stated that "Harbor Springs should be seen as the first step in the Adventizing of Seventh-day Adventist education" (p. 33). He noted that Ellen White, at Harbor Springs (1891), tried to uproot the heathen classics from the curriculum "when the place of the Bible in the curriculum was becoming intellectually accepted even though it was having difficulty finding adequate space in the course of studies" (p. 36).

The catalogues after the closing experience show that the Bible became established in the curriculum

almost immediately and long before Harbor Springs. This is demonstrated below. The writer believes that the Adventizing of the College began after the closing experience of 1882. Harbor Springs was the final drop which made the cup run over. The writer agrees that there was a significant turn which came after Harbor Springs. But, despite the fact that Harbor Springs brought in the winning run does not mean it was the decisive play of the game. The closing experience appears to have been the decisive action because it brought about a change of heart, a willing attitude which had not existed before. Prior to this experience, the catalogues and Board minutes reflect very little interest or flexibility in making room for denominational identity in official statements, in curriculum, in the inclusion of Bible classes, etc. The people at the College were indifferent if not totally disinterested. They exhibited little desire to follow the counsel of the Lord through Ellen White. After the closing, there was a change of heart, a ready disposition.

Error came because of ignorance, limitations, or lack of skill but not out of skepticism, rebellion, or indifference. Now God could work change. After the closing experience of 1882 there was a gradual but continuous upward trend towards meeting the expectations of the church. Harbor Springs became the turning point

because of the change of heart which took place and which allowed a continuous progressive process of reform. Before the closing experience those at Battle Creek were not interested in change; in fact, they resisted it. After the closing experience, Battle Creek personnel seemed to welcome and, in some instances, seemed to want it even when they did not always know how to go about it. They welcomed additional light at Harbor Springs because they had been following the light given them on a silent, continued, and effective basis prior to these meetings. It is human to so idealize the final act in the spectacular success of an event that the continuous underlying process upon which it was founded--and without which the final visible result could not have taken place--is either ignored or forgotten. It is like regarding the baptism of a person as his conversion experience. The conversion experience, the change of heart, the changing from lost to found, from unbeliever to believer, from rebellion to submission, from hate or indifference to love of God come long before in the secrecy of the personal encounter which brought about the desire, the willingness, and which, in turn, started the transforming process called conversion, which culminates with baptism. Harbor Springs was the baptism. But the change of heart came after the closing experience.

Bible was included after the closing experience.

It slowly found its way into the curriculum until every course required some Bible study, which is what Adventists today would have expected to see from the beginning. Including Bible classes in the curriculum was not an issue at Harbor Springs. The issues there were the final elimination of the classics, the integration of the Bible with the other subjects that is, presenting all subjects from the Christian biblical point of view (especially history), and the decisive inclusion of agricultural labor with the mental and spiritual exercise for the students (some variations of other manual labor and physical exercise had been tried previously). Evidence for the above changes appear as this study considers subsequent catalogues.

The Bible Class after the Closing Experience

The 1883-84 catalogue contains substantial reforms in philosophy, focus, and Bible. Under the section "Its Design," which would correspond to the modern statement of purpose or mission, this statement in religious terms appeared for the first time. It states, specifically, that the College was "designed especially to prepare young people for usefulness in the cause of God" (p. 8). An expression originated by Ellen White during her chapel talk at the College in December 1881, and continuously repeated during the closing experience by Butler--that the school should not be designed "to pattern after

worldly and popular schools so plentiful throughout the land, but rather aim to make moral and religious influences prominent, and thoroughness of instruction ..., " is quoted verbatim (p. 8).

Under the section entitled "Religious Culture" the catalogue softens the bold, first-time declaration that "there will be Bible lessons or lectures in all courses" by saying that these would be "historical and practical rather than doctrinal" (p. 10). Stating their intentions to teach Bible as a subject in the way they did, especially in the context of the attitude and focus of the institution in the preceding years, was a bold action on the part of those responsible for publishing the catalogue that year. They actually did include a Bible class in **every term** in all courses except the English and Scientific courses. On the other hand, while it is true that the English and Scientific courses had no Bible classes their curriculum was modified. The English course required no Latin and its emphasis was on language (English), mathematics, and science while the Scientific course placed its major emphasis on science (pp. 25-27). While the Biblical course was still a three-year non-degree program, its curriculum was more Biblical and more professional than the preceding courses (pp. 27-29). The most surprising part of this catalogue is its listing of the Classical course. For the first time it

is not displayed at the forefront with detailed course and program requirements. The courses are not even listed. The catalogue printed the Classical course--modestly and inconspicuously--at the end of page 30, and stated that the courses would be offered providing there were enough students desiring to take them. This was exactly what had been said of Uriah Smith's Bible lectures in the catalogues preceding the closing experience.

The following school year (1884-85) was more a year of consolidation than of reformation. With the significant changes attempted in the preceding year, the faculty, administration, and student body had plenty to adjust to. For the first time, however, the new catalogue presented a "Missionary Department" which took the place of the Special Course. This was a very denominational and highly practical course designed to acquaint the student with the realities of his work in the field whether he chose to colporteur, do missionary work, or carry on local church responsibilities (pp. 8,9). The course lasted for one year only confirming Knight's suspicion that "the academically oriented gentlemen of Battle Creek had a much easier time fitting in the formal study of the Bible into the curriculum than they did in developing a viable program of missionary activity and training" (Knight, 1979, p. 16). Another

first-time feature was the organization of a Manual Training Department (1884-85 Catalogue, p. 9) with the intention of dividing the time "'between study and work' to promote both physical and mental development" (Knight, 1979, p. 14).

In November 1884, Ellen White participated in the Adventist Educational Society and addressed educators concerning the work to be done at Battle Creek. There she "claimed that God would bless the educational work if it attempted to carry out the work for which it had been established" (Knight, p. 14). That was an entirely different tone from the previous message having to do with Battle Creek. Yet another evidence that the people at Battle Creek were trying to follow the counsels was reflected in their drastic change of attitude concerning student board and lodging. The 1881 catalogue categorically opposes the idea that students live in dormitories because they were "considered unsafe for the healthful moral growth of students" (p. 13). Now, the 1884-85 catalogue states that there is a boarding house "in process of erection" (p. 14). The College ruled that every non-resident female "not otherwise provided by the Locating Committee" would room in this building. Male students were accommodated in cottages belonging to the college. Both men and women would take their meals at

the school dining room located in the boarding houses (p. 14).

The 1884-85 catalogue, under new president W.W. Prescott, reintroduced the Classical course, but the Bible classes were reduced. It was a set-back for the reformation movement. Nevertheless, this course was less classical than its predecessors during the seventies (Knight, 1979, p. 15).

The Biblical Department was once again called the "Theological Department" in the 1885-86 catalogue. Not only had the Classical course been installed again by Prescott, but the Bible classes in the Classical and Scientific courses were eliminated. At the preparatory level, the Bible classes were eliminated from the English as well as from the other Preparatory courses. The Elementary and the Intermediate courses required eight years of study. The college required the students to take Bible classes in only six of those eight years. For the first time, however, the Theological (previously called Biblical) course was expanded to four years, but still no degree was offered upon completion.

The 1885-86 catalogue records a change in the situation created during the previous year. Bible was included again at the collegiate level in the Classical and the Scientific courses. A new building was erected on campus for housing the manual training department

(p. 10), even before a dormitory for men was provided. Also, a five-hundred-seat chapel was added (p. 10).

The actions of the first three years of Prescott's presidency which caused a temporary set back to the educational reform at the college were quickly corrected during 1887-88 by another significant reform. This catalogue lists required Bible classes for all courses, both at the Preparatory and College levels. The philosophy for including Bible is stated openly and frankly. Denominational standards are spelled out. Dormitories for men were being erected and the faculty required all non-residents to use the provided facilities (p. 6). For the first time, the College admits that their building dormitories responds to the failures of past experience when they had not done so (p. 6).

The Manual Education Department was, once again, installed, but this time the College credited its allegiance to the writings of Ellen White for doing so (p. 10). Excerpts from her writings were also used as a rationale for including Bible study in the College. Another first is the inclusion in the catalogue of the student's daily devotional schedule and the specification of activities and behavior during the Sabbath. Dress standards were added to the regular rules and regulations. Bible, however, took on a different dimension. The Bible course as such was eliminated and

integrated or distributed within the other courses in such a way that every student had Bible study as an integral part of his plan of studies. It is appropriate to state that by 1887 Bible study had been firmly established as "part of the regular school work" (Knight, 1979, p. 17).

After Harbor Springs, 1891

It is important to note that the Harbor Springs convention was the original idea of W.W. Prescott, president of Battle Creek College (Knight, 1983, p. 33). He wanted to inspire all educators who worked for the Church. The debate over righteousness by faith was still strong and that possibly accounts for the inclusion of A.T. Jones at the convention. The messages of Ellen White were a great influence in bringing about the change in focus which took place at Harbor Springs. It should be noted that the Christocentric philosophy of education was not produced until the Church and educators understood the Christocentric nature of theology, in the doctrine of righteousness by faith (Knight, 1983, p. 33). Magan recalled that there were three points of emphasis at Harbor Springs regarding Christian education:

1. the elimination of pagan, infidel authors from the curriculum
2. the elimination of long courses in Latin, Greek, and the classics

3. the teaching of Bible in all courses, and teaching history from the Christian and prophetic point of view (Knight, 1983, p. 33).

Even though not all the changes resulting from Harbor Springs that possibly could have taken place at Battle Creek College occurred immediately after the convention, a change of pace towards reform can be detected in the catalogue of 1891 only weeks after the conclusion of the meetings. The statements are bolder, more distinctively Seventh-day Adventist. This is reflected in the language used to describe the reasons for requiring on-campus boarding and lodging, and the conditions for enjoying those commodities (p. 9); the rules and regulations for students; the establishment of the Bible as a subject for academic study; and, the section on "Religious Culture" which is more specific and unapologetic (p. 10).

In 1892, the Biblical course was the only course requiring four years of Bible study (1892 Catalogue, p. 10). This course prepared young men for the ministry. There was a four-year history sequence which was fully integrated with Biblical teaching and doctrine. On December 18, 1892, President Prescott recommended to the faculty that "all students be permitted to elect Bible as one of their third or fourth studies" (Knight, 1979, p. 26).

Nothing significantly different took place during the 1893-94 school year except that in November 1893 President Prescott received two testimonies from Ellen White who wrote from Australia about the shortcomings of Battle Creek College. Ellen White was concerned about the influence that Battle Creek, as the oldest and more prestigious institution of the church, had over other Seventh-day Adventist schools. She called for a holier atmosphere and the elimination of worldly practices (White, 1923, p. 224). Prescott was moved by these testimonies and read them to the faculty and subsequently to the students (Knight, 1983, p. 38). Students were shocked and the faculty divided. Some would not bring themselves to conceiving any education without the classics. This struggle went on in alternating periods of advancement and regression until Sutherland became president in 1897. He finally did away with the classics (Knight, 1979, p. 34), reaffirmed Bible study as an academic subject in the curriculum, strived to achieve total integration of the other subjects with the biblical perspective (Knight, 1979, p. 35), and after abortive agricultural ventures in his attempt to follow the counsel given by Ellen White, finally moved Battle Creek College to rural Berrien Springs in 1901. The battle was not won until the faculty of Battle Creek College led by its president finally understood that "no curriculum can

have two hearts or focal points" (Knight, 1979, p. 25).

Emmanuel_Missionary_College

In the Spring of 1897 Edward Alexander Sutherland became the president of Battle Creek College. He had attempted to apply Ellen White's counsels on education as president of Walla Walla College so the College Board at Battle Creek brought him with the specific intention that he would "bring about reformation in that institution" (Knight, 1979, p. 32). Sutherland perceived that the granting of degrees made it impossible for the faculty to break away from the classical mold followed by similar, worldly institutions. The first thing he did, therefore, was to consider with the faculty whether their goals and objectives were compatible with that mold. Then "the college was changed from a degree-granting institution to a missionary-training school" (Knight, p. 30). The 1898 catalogue registered a change of names for the college: "Battle Creek College: A Training School for Christian Workers." After two subsequent changes during the same year it was named Battle Creek Training College for Christian Workers (Knight, pp. 30,31). With this new perspective in mind, the classics were dropped, the ministerial course came to the forefront (1898 Catalogue, p. 10) and the objectives of each course centered on preparing workers for the church with the skills of each

particular department. Sutherland and the College Board realized that the manual education and agricultural programs could not take place in Battle Creek and decided in 1901 to move the college to Berrien Springs.

At Berrien Springs the college opened with a new name: Emmanuel Missionary College. It is true that by the time Sutherland arrived at Battle Creek College, Bible was an established class in all courses; but, Sutherland took Adventist education in Michigan a step further. He developed the concept of integrating the Bible with all subject matter by teaching all subjects from the perspective of biblical philosophy. This approach to education made the Bible the basis of all teaching and all subject matter was taught within the context of the Christian worldview. This concept may be considered Sutherland's greatest contribution to Adventist education in the particular history of Battle Creek-Emmanuel Missionary College. Sutherland did not invent the concept, but he was the first to attempt it with some degree of success in the once recalcitrant Battle Creek College. Some scholars believe that Sutherland exceeded himself in these reforms and carried them too far (Knight, 1979 p. 39). Hodgen (1976) felt that these policies were partially responsible for Sutherland's being voted out of office (p. 188). Research might be done to determine whether Sutherland, in fact, was an

extremist in his views or if he was essentially correct but advanced too fast for his time. A curricular concept of integration of faith and learning is hotly debated and, in some circles, sternly rejected even in 1985.

Bible_in_Avondale_College

Avondale College is known in the history of Adventist education as the "true pattern" of Christian education (Knight, 1983, p. 39). Ellen White left for Australia only three months after the close of the Harbor Springs convention in 1891 (p. 37). She was convinced that this school should be a model designed to reverse the negative influence that Battle Creek had over Adventist schools in North America. Australia was an ideal place since it was "beyond the reach of conservative Adventist leadership in the United States . . . and thus no established Adventist church or educational traditions to contend with . . ." (p. 40). Avondale would have the Bible at the center of the curriculum, it would uplift the missionary work and emphasize the spiritual side of life. The approach to education would be practical, combining academic study with manual work, especially in agriculture. The school would be established away from the city in a rural area with a large portion of land to cultivate. There would be no room for the classical studies or long, useless years studying dead languages. Avondale would be "a

correct and more influential pattern" as opposed to Battle Creek which Ellen White regarded as a defective and poor pattern (p. 41). No influence, no practice, not even a breeze of Battle Creek would be allowed to enter Avondale (p. 41). She was adamant and determined about that.

It was during the Avondale years that Ellen White produced the largest amount of testimonies and writing on Christian education, the place of the Bible, the balanced approach of mind, spirit, and physique, of any other period in her life (p. 42). The effect of this Avondale experience and its resulting volume of writings was felt in Adventist education everywhere in the world. Battle Creek College became Emmanuel Missionary College in rural Berrien Springs. Healdsburg College became Pacific Union College in rural Angwin in 1909. Madison College, a self-supporting institution, was founded on a large farm in a rural setting in 1904. Mt. Vernon Academy and a host of other academies with industrial and agricultural facilities were also established just after the turn of the century (p. 46).

As is often the case, there were those self-styled reformers who would spoil the victory of truth over error neutralizing its effect by taking things to extremes. They proposed that the Bible be used as the only textbook for all courses. These misguided

individuals took out of context Ellen White's strong statements about the importance of the Bible being at the center in the Adventist educational curriculum. With these statements, she had fought Battle Creek's secular program which, at the time gave priority to the study of the classics. These reformers used such statements to support the claim that theirs was the right education since they were following "the blueprint." Ellen White responded by denying that there was such a thing as an exact pattern of education or a blueprint of any sort (Knight, 1983, p. 45). Ellen White's position (which was also shared by Sutherland as expounded in his book) was that all subject matter should be taught with its legitimate pedagogical material but presented from within a Christian, biblical point of view. Every activity should find its reason in a Christian principle and be part of a complete Christian atmosphere which encourages spiritual, mental, and physical development. Ellen White was a balanced Christian leader. Her views on education bore this characteristic.

The above framework may help one to appreciate the place the Bible had at Avondale. "The most important subject for study at Avondale was the Bible" (Hook, 1978, p. 184). Ellen White believed that every teacher and student should attend the general Bible studies given early each day by S.N. Haskell (Hook, p. 186). Haskell

attempted "to integrate the principal branches of study with the Bible by using a concordance to list biblical references on curriculum subjects" (Hook, p. 186). In the literature classes, the Bible and E.G. White's books were used as models instead of the classics, and geography class was an opportunity to become familiar with other lands to which students might aspire to go as missionaries (p. 187). All subjects were taught with a definite rationale in mind, including the Bible class. "But the influence of the Bible went beyond the hours allotted to Scripture study" (Hook, 1978, p. 187). The school family's way of life, their activities and the curriculum were all pervaded by the influence of the Bible and religion (p. 187).

The second Avondale catalog (1898) clearly stated the purpose of the institution:

The purpose for which this school has been founded, is to give a thorough and practical education, in which the mental, moral, and physical powers of the students will be harmoniously developed. Special efforts will be made to develop in the youth sound, Christian character, and to awaken a desire to enter some line of Christian work. (Prospectus, 1898, p. 9)

This statement clearly reveals the influence of Ellen White's concept of a balanced education within the framework of a Christian atmosphere which fosters character development and encourages the desire to train for missionary service. Everything at Avondale College

was aimed at promoting the missionary spirit among the students. Even Bible study was undertaken with objectives other than merely adding to the student's cumulative knowledge; it was designed to foster intelligent conversion. This conversion in turn would motivate students to train themselves so that they could convert others (Hook, 1978, p. 292).

The rural location, Bible study, the integration of Scripture into all other subjects, local missionary activities, manual labor, and the banning of games for youth were all methods believed to heighten spiritual awareness or to foster a climate for character development and the proper training of missionaries. (Hook, 1978, p. 309)

A review of the Avondale College catalogues available (beginning with the third catalogue issued in 1897) makes it possible to understand the reason for its success. No effort or space was spared in order to make it clear that the purpose of the institution was to make it possible for the student to develop his mental, physical, and spiritual faculties to the fullest in his training for missionary service. Lengthy articles, conceptual in nature, appear in the different sections of the catalogues explaining the rationale and purpose for the institution. It is impossible not to notice the influence of Ellen White's pen and style in those articles (1899 Catalogue, pp. 9-12; 24-31; 37-39). The centrality of the Bible was not concealed:

Used as a text book in our schools, the Bible will do for mind and morals what cannot be done by books of science or philosophy. As a book to strengthen the intellect, ennoble, purify and refine the character, it is without rival. If the mind is set to the task of studying the Bible for instruction, the reasoning faculties will be improved. Under study of the Scriptures the mind expands and becomes more evenly balanced than if occupied in obtaining general information from the books that are used which have no connection with the Bible. (1899 Catalogue, p. 31)

The courses of study in any discipline were taught from the Christian biblical point of view. The subject matter was carefully and selectively prepared in a way that the student would learn only that which was estimated necessary for his information and benefit.

All unnecessary matters need to be weeded from the course of study and only such studies placed before the student as will be of value to him. With these alone he needs to become familiarized, that he may secure for himself that life which measures with the life of God. (1899 catalogue, p. 31)

This catalogue does not present the courses of study of each department. A brief description of the department mentions the general areas of study and states something related to Christian service or the Bible in every occasion.

The 1900 catalogue is more specific on details of tuition, school calendar, and courses of study. The biblical course, listed first, covered four years of study (pp. 18-19). It was a course strong in Bible and history but contained some general education courses as well such as algebra, zoology, geometry, physics, etc.

There were examinations and grading in each class (p. 18). Listed second was the Missionary course with a similar curriculum to the Bible course, although only two years in duration. The Business, Nursing, and Teachers courses were even shorter in duration. The longest classes offered in any course of study lasted for thirty-six weeks. Bible was one of them (p. 19). By far, the longest, most elaborate, and important course at Avondale was the Bible course, totally the opposite to Battle Creek College where the most complete, elaborate, and prestigious was the Classic course.

By 1903, Avondale added Preparatory courses (five years long) which included Bible study (p. 15). Little change occurred up to 1910 with the exception of the normal growth and additions typical of Adventist educational institutions. Avondale's stated philosophy and approach to education, however, remained intact, except perhaps more concise and less elaborate in their conceptual or philosophical descriptions than were in the earlier catalogues.

The Avondale school was thus specifically regarded by both Ellen G. White and W.C. White as the model school for the entire denomination. When they left Australia, never to return, they regarded this experiment as a total success (Hook, 1978, p. 309).

Conclusion

Only nine years after constituting themselves into an organized church, Seventh-day Adventists opened their first school. Two years later they founded Battle Creek College. Despite their good intentions and noble ideals Seventh-day Adventists' lack of experience in operating educational institutions, the absence of a clear philosophy of Christian education, their desire to make the institution acceptable to their surrounding community, and the fact that both the faculty and administrators being graduates of secular institutions had no other frame of reference on which to rely, made it inevitable for Battle Creek College to start off on a pattern that later on would have to be discarded as false. Ever since her first statement of education in 1872, which contained the major concepts characteristic of her writings on Christian education, Ellen White attempted time after time to correct the situation at Battle Creek through a flow of constant testimonies. But it was difficult for the educators at Battle Creek to overcome the pull of the traditional concepts and educational patterns of their time and make a leap of faith into a new educational concept and dimension. Initially, they were indifferent and disinterested concerning any reform leading to a different education than they knew and were imparting. With president

McLearn, many in the faculty became belligerent and rebellious. The Board of Trustees decided to close the institution, embarrassing and stigmatizing as that experience appeared to them. But Battle Creek could not continue on the same course. It was being counterproductive for the youth of the church. Students were losing their vision of service and losing their faith to skepticism. Reform and change could not take place while there was a rebellious spirit on campus.

The closing of Battle Creek College in 1882 proved to be a turning point in early Seventh-day Adventist education. There were changed hearts, broken wills, readied dispositions, subdued convictions, humbled spirits. Some personnel left the church and joined its enemies. Battle Creek College and its supporting community had a conversion experience. From that experience onward, there was a complete reversal, as far as curriculum and receptiveness to the counsels of Ellen White were concerned. Where Bible study as a subject had found no place in the formal curriculum (except on an optional non-intrusive basis), it now appeared in most courses. By 1887, every course offered at Battle Creek required Bible classes in every term of study. The first step toward "adventizing" the curriculum came after that closing experience. The curriculum, the standards of conduct and discipline, manual training, residence-hall

building, denominational language and expressions in the catalogue, student devotional activities, and the centrality of the Bible in education were all features of the Seventh-day Adventist concept of education which slowly but steadily fell into place at Battle Creek. By 1891 all these changes and more were established practices at Battle Creek. Harbor Springs brought a clearer conviction, a stronger determination, and a wider, more complete application of the same principles that had been developing since the closing experience. Harbor Springs led them to the eventual rejection of the long courses in classical languages, discarding the study of the classics, adding agriculture to the manual training program, and the concept of integrating the Bible and its teaching with all subjects regardless of their discipline or nature. This was true especially of history. The Christocentric approach to education was accepted only after educators understood and accepted the Christocentric nature of theology through the doctrine of righteousness by faith. The faculty at Battle Creek finally realized that no school or curriculum could have two centers. Either man or Christ could be at the center; there was no room for both. While they held onto the study of the classics, the influence of the Bible in the curriculum was kept insignificant. When Bible study and its influence permeated the curriculum

the opposite took place; man-centered studies occupied a secondary position and, as a result, God blessed their efforts.

The study of early Adventist curriculum yields the following facts about the role of the Bible in Adventist education:

1. The Bible class was always present in Seventh-day Adventist schools even during the first eight years when it was regarded as an optional subject.

2. The Bible class was taught academically with requirements, tests, and grading. It was never a mere inspirational exercise.

3. The concept of integrating biblical principles with all subject matter and teaching all subjects from the Christian point of view came to Adventist education after the Harbor Springs convention in 1891.

4. From her first statement on Christian education, Ellen White emphasized the centrality of the Bible in the curriculum, its emphasis on a balanced development of the student's mental, physical, and spiritual faculties.

5. As she matured in her concept of education, Ellen White added concepts having to do with the separation of Christian education from the worldly educational molds, the divorce of Christian education from the conventional curriculum which included the study

of the classics, and the total domination of the Bible and the biblical point of view in every subject taught and in the total atmosphere of the school.

6. Ellen White never proposed or endorsed a blueprint for education. She laid out general principles which should be applied and adapted according to the particular circumstances of each institution.

7. Ellen White regarded as extremists those who proposed that the Bible be used as the only textbook for all subjects of study in Adventist education.

CHAPTER V

CLARIFYING THE ROLE OF THE BIBLE CLASS IN CONTEMPORARY CHRISTIAN EDUCATION

Adventist education has come a long way since Battle Creek days. The leaders of the church in those days were convinced that a Christian college should have a dominantly spiritual environment and that the study of the Bible should play a vital role in the curriculum. The materialization of their ideal, however, came short of disaster as they were forced to close their first educational venture at Battle Creek for a year. The gap between their ideal and the reality that their Adventist educators were making of it was so great they saw no other alternative but to make a fresh start. The struggle in overcoming the established curricular and academic practices of their day and yielding instead to the new concepts of a Christian school with a Christian curriculum within a totally Christian environment proved to be too formidable. As a result, Bible was taught as an elective by a part-time person who had a demanding and absorbing full-time job elsewhere. The schedule was flexible to make sure this Bible class would not

interfere with the other courses in the formal curriculum.

The Seventh-day Adventist environment at Battle Creek consisted of the fact that all teachers, administrators, and most of the students had the same church affiliation and, therefore, supposedly believed in the same way. They had a couple of chapels each week, and no school was held on the Sabbath. The students' personal devotional habits escaped the control of the school since the students lived with families in the surrounding community. Academic activities and demands were given priority over any other activity, including the spiritual. This attitude prompted one of Ellen White's strongest testimonies to the faculty at Battle Creek. She accused the faculty of grieving the Holy Spirit Who had honored them with His presence on campus, by ignoring Him and urging the students to get back to the books and not allow interruptions to their academic chores (White, 1913, pp. 363-65).

After the closing experience, things improved slowly but steadily until 1891 when the Harbor Springs Convention helped to cement the correct understanding about the role of the Bible in a Christian curriculum and the integration of the Bible with the whole curriculum. Bible class has had a prominent place in the Adventist curriculum ever since. The amount of testimonies

reaching Adventist leaders and educators during Ellen White's Avondale years played a significant role in helping Adventists to understand this concept of education. At Battle Creek College since 1887, students took required Bible classes in all courses in almost every term (more or less like the modern quarter) during their whole career. At Avondale not only was there Bible study and classes every day but the whole curriculum was presented from the biblical point of view in a totally integrated spiritual atmosphere.

It is significant that both institutions, Battle Creek and Avondale, claimed and tried to offer a Christian education for Adventist young people. Both aimed at molding the students' characters to that of Christ's while preparing them for service on this earth and the wider service in the earth made new. Both attempted to offer a balanced education which developed the mental, spiritual, and physical qualities of the student. Nevertheless there was a vast difference between the two. The intensity of the spiritual atmosphere, the central role of the Bible in the curriculum as well as its study as a subject was significantly different. Using Holmes' models (Holmes, 1975, pp. 16-18), Battle Creek could be said to have come up to **conjunction** during its most successful attempts to offer a Christian education, whereas

Avondale, during Ellen White's presence there, achieved full integration both in the formal and informal curricula. At Battle Creek, the Bible class and Bible-centered curriculum ranged from a Cinderella-type of tolerance to a convenient diplomatic compromise in which the Bible class was granted a status of acceptance among equals by which both secular and biblical disciplines peacefully coexisted together, each respecting the academic territory of the other. On the other hand, at Avondale, during the Ellen White years, the Bible was at center stage and both the formal and informal curricula were treated from the biblical point of view within the framework of a prevalent spiritual atmosphere. Which model does contemporary Adventist education resemble most?

A survey of Adventist institutions of higher learning in North America and Inter-America demonstrates that modern conditions resemble Battle Creek's diplomatic arrangement better than Avondale's total integration, as far as the centrality of the Bible and the curricular position of the Bible class is concerned. Colleges in North America require 12 to 14 semester credits (18 to 20 quarter) of Bible out of the required 128 (192 quarter) for a Bachelor of Arts or a Bachelor of Science degree. This means that the student takes one class a year in Bible. The spiritual nurture of the students so

emphatically stated in Adventist college catalogues in North America will take place when the students engage in other classes (perhaps), other activities (whether formal or informal), and other programs such as weekend religious activities, weeks of prayer, chapel programs, residence-hall worships, etc. The place of the Bible class in contemporary Seventh-day Adventist institutions of higher learning and the way these institutions approach Christian education as a whole may be a product of their historical legacy but might better reflect their educational philosophy and objectives.

Philosophy and Objectives of Christian Institutions of Higher Education

Purpose, mission, target, aims, objectives, and other related terms appear often in college and university catalogues to label their statement of belief, to point out their raison d'être. It is important to establish from the outset that a true statement of philosophy describes the set of beliefs that a group of people connected with the school hold to and which they feel may constitute the basis for their academic activities. This statement, however, may or may not include the mission--also called purpose, goals, aims, or objectives--which indicates what that group intends to achieve. On the other hand, a statement of mission, may not explicitly spell out the philosophical

presuppositions of the faculty but, there is no way to avoid that such presuppositions will show in their description. Their beliefs are present even if they are only implied.

When an institution does not clearly spell out its statement of philosophy, but offers instead aims, purpose, mission, or objectives it will end up with either of the following two results:

1. If it renders a good statement of mission--or any of the above labels--it will still leave its beliefs subject to speculation, causing confusion and even risking misunderstanding. This misunderstanding could come from the reader's inability to read between the lines (or improperly doing so) or from sheer suspicion: "Why don't they come out in the open and clearly say what they stand for? Are they trying to hide something?"

2. If such statement is inadequate, it will end up claiming what it did not propose to do by including some half-said, half-unstated philosophical presuppositions, which, beside spoiling stylistic and conceptual excellence, leaves the door open, once again, to misunderstanding.

It appears then, that the ideal catalogue should include both a statement of philosophy and a separate statement of aims, goals, and objectives.

The Function of a Statement of Philosophy

Birdsall (1978) discovered in his research that Christian schools fall into four categories with respect to a written statement of philosophy:

1. Those that do not have a written philosophy.
2. Those that have apparently borrowed a secular statement of philosophy and added to it or modified it in an attempt to Christianize it.
3. Those that offer a very incomplete and fragmented statement of philosophy.
4. Those that have produced a thoroughly developed, comprehensive statement of philosophy (p. 43).

It is not clear why some Christian institutions shy away from a clear statement of philosophy in their catalogs. Some think it is due to the fact that they do not have a clearly articulated philosophy. Some may not wish to expose themselves openly in their beliefs because they desire to protect their image or not to frighten away potential students. Some may shy away from philosophy in any form. Birdsall (1978), however, gave five reasons (in ascending order of importance) for writing a clearly articulated, well-defined statement of philosophy:

1. The accreditation process requires it.
2. It is a continual reminder to all concerned about the school's reason for existing.

3. It brings the administrative staff and Board together in a common task--to search the Scriptures for direction and purpose.

4. As each individual channels his own efforts and goals with those of the school's his own worldview is strengthened.

5. "A well-formulated and Biblically-based statement of philosophy is the touchstone from which the Christian school's aims and objectives are derived" (pp. 44-46).

Some go too far, however, in their enthusiasm for philosophical statements and their derived aims, goals, and objectives. They regard them as "philosophical blueprints" which end up becoming ideological straight-jackets.

What is needed is not a philosophical blueprint but a heightened sensitivity to the challenges of professional responsibility as educators . . . and seek to develop a philosophy and practice that unites the eternal principles of Christianity with the needs and particulars of their unique time and place. (Knight, 1980, pp. 145,146)

This may be regarded as the first challenge that contemporary Adventist education must address if it wants to avoid being absorbed by secular humanism.

Harrington (1974) voiced modern man's feelings on this issue by stating that in the past men looked to supernatural forces for solutions to their problems. Today, however, impressed with their own success and

accomplishments, they no longer look for answers in theology, the supernatural, or God. They look to science and man's ingenuity. It is a man-centered world. "Man has become the measure of all things" (pp. 10,11). This is the strongest tide that involves our present world in its every activity. For Christian education to meet this philosophy and life-style head-on is not only a matter of duty, it is a matter of survival. But Christian education will never be able to conquer the well-organized, sophisticatedly systematized efforts of the established secular beliefs and practices with a non-determined, disorganized, haphazard approach. It requires a clear philosophy and well-established aims and objectives which are consistent with that philosophy.

What Is a Statement of Philosophy?

There is confusion in educational circles about the nature of a statement of philosophy. Under other names, partial philosophical positions are given expecting to cover both the areas of the name used and the philosophical area. This arrangement usually satisfies neither one. In other instances, certain ideals, which are based upon philosophical assumptions, are offered as philosophy; but, they are also unsatisfactory since they are incomplete. One such example is present in Adventist institutions of higher education.

The catalogues of all Adventist colleges that operate in the United States were examined. Without exception, all refer to Ellen White's statement on the harmonious development of physical, mental, and spiritual faculties, in one way or another, as the Seventh-day Adventist philosophy of education. All colleges include this declaration in some fashion in either their statement of aims, purpose, mission, goals, or philosophy. Moore (1976) typified this pattern:

God gave us first a distinctive philosophy unaffected by the changing philosophical footwork of men. It calls simply and grandly for the harmonious development of the physical, the mental, and the spiritual powers through "communion with the mind of God." It transcends all human philosophical devisings, for it is at once practical, scientific, and ideal in the absolute sense. The harmony here is defined elsewhere as balanced, equalized education of body and mind. (Moore, 1976, p. 30)

Few within the Adventist ranks would dispute the fact that the "harmonious development" statement was inspired of God, and as such it is the backbone of Seventh-day Adventist philosophy of education and greatly responsible for its success. Undoubtedly the statement has profound and vital philosophical implications. The fact still stands, however, that it was never written with the intention that it should be regarded as the philosophical statement for Seventh-day Adventist education. It contains philosophy but it is not the philosophy. The reason is simply that it is not complete.

Broudy (1971) claimed that a statement of philosophy must have "substantive views about the nature of reality, of truth, of goodness, and of beauty" (p.27), which are traditional concerns of metaphysics, ethics, epistemology, and aesthetics. These must be, in turn, consistent with each other.

Birdsall (1978) enumerated ten areas which should be covered in a good statement of belief or statement of philosophy:

1. a life view
2. the nature of God
3. the person of Christ (His nature and mission)
4. the Holy Spirit
5. the nature of man
6. concept and mission of education
7. nature, source, and origin of truth
8. knowledge and wisdom
9. doctrine of revelation and inspiration
10. parental responsibility (pp. 46,47).

Lacking in this list are statements about the origin of man, destiny of man, nature of sin, and redemption of man which would make Birdsall's list more complete since they do have educational implications. Attitudes, methods, approaches, systems, choices, and every other facet of the educational activity are a reflection of these basic undergirding principles.

How Does Philosophy Differ from Aims and Objectives?

Birdsall (1978) states the distinction:

A clear distinction should be made, however, between the school's statement of philosophy and its statement of aims and objectives. Aims and objectives are derived from the philosophy and should be stated separately. The statement of philosophy is a declaration of BELIEFS. Aims and objectives state those beliefs in terms of PRACTICE. (pp. 46,47)

The Aims, Goals, Purpose, or Mission

As discussed above, a statement of philosophy includes the theological or philosophical beliefs which are at the root of a determined group's educational decisions and activities. They are underpinnings, presuppositions, or bias coloring their worldview and everything they do. From these stem the aims and goals also called purpose, mission, or ideals.

As in the case of the statement of philosophy, there is no universal agreement as to its meaning or its use. Educational professionals in curriculum development, however, generally agree that the term "aims" refers to a general, all-encompassing global type of ultimate purpose. It depicts which targets are to be hit, what is to be achieved in its ultimate expression. Concepts like "self-realization," "reflect the lost image of the Creator in man," and "develop a Christ-like character" are aims. Goals are more immediate. Several

goals can be defined in order to achieve a given aim. Zais (1976) gave an example: if self-realization is an aim to be reached, the student acquiring insights into quantitative relationships is an appropriate goal which could be set among others in order to achieve the aim (p. 305). This goal is more approachable and reachable, more immediate than the stated aim of self-realization. In order to achieve this goal, then, specific objectives can be established, e.g., to teach the student to add $2 + 2$. Objectives then are specific, immediate purposes.

The terms "aims" and "objectives" are not without controversy, however. Aims and objectives especially lend themselves to subjective sempiternal debate. They describe what education wants to achieve, its purpose. Choosing from the wealth of knowledge, information, values, attitudes, customs, morals, and culture, education aims at transmitting and perpetuating in the next generation the best of life. But what is the best in life and who determines what is best? Education must interpret, synthesize, and reduce to workable goals and objectives these values, knowledge, information, etc. It is readily apparent that there will be tension between the "oughtness" and the "isness," in addition to other theoretical tensions. Some educators react against an overemphasis in goals and objectives in education, since

they fear that the educational task is in danger of becoming dominated by them:

Instead of asking how schools are to achieve the educational goals set for them, I am asking how schools can be educative while asking to achieve the goals set for them. So conceived, goals become not only ends to be reckoned with outside of the educational process but also norms not necessarily compatible with the normative feature built into the concept of education. (Goodlad, 1978, pp. 40,41)

Throughout history, people have had to wrestle with the issue of aims. What to produce? What kind of professional to prepare? How might the professional be trained best? The Egyptian schools trained accountants and scribes because that is what they needed according to their perceived circumstances. Greece and early Rome believed in producing eminent men because swaying the people was their route to political power. Medieval universities graduated men who combined the secular world with the Christian ideals and served the ecclesiastical bureaucracy.

Every age also had its critics. Socrates and the Sophists in the classical period; Montaigne, Locke, and others in the scholastic period; and, in contemporary times, a larger multitude of critics. Debatable as they may be and though highly subjective, aims and goals are necessary if the institution wants to know where it is going and if it wishes to get where it wants to go.

Objectives

One might think that there would be no conflict about objectives since they are so specific in nature. Nothing is further from reality.

Woelfel (1933) made a comprehensive study of the period of the early thirties when there was a strong movement for modernization of education, aiming to put it in tune with social changes and scientific discoveries. People wanted to shake off Christian philosophy in exchange for the promises of technology and science, materialism and industrialism, within the framework of democracy. They charged that education should do away with general aims since they were useless and inefficient. The modern trend called for the atomistic approach to knowledge, namely, dividing and subdividing knowledge into its many components to reach its minimum expression. This analytical approach gave birth to specializations. Knowledge was divided into subjects often disconnected from each other. Even religion was divided into areas of specialization.

This approach certainly produced more information, but it often disconnected that information from its context, therefore making it meaningless and sometimes misleading. It did not take long for reaction. By 1940, Wiley, a representative of this group, protested against the abuses of subjectism (dividing everything into

subjects), arguing that even though dividing into subjects was necessary and useful, "subject materials should constantly lead to challenge the thinking of pupils, to aid them in seeking relative values, and to interpret present problems in terms of both past causes and future outcomes" (Wiley, 1940, p. 198).

He saw the dangers of the specialization era and perceived the distinction between schooling and education.

One may have had much schooling and yet lack an education. Education necessarily involves the development of an attitude toward life and living--an evaluation of oneself in terms of one's environment. (p. 199)

A strong call back to the holistic approach to education has been sounded ever since. As recently as 1982 a group of eminent intellectuals and educators published what they called the Paideia Proposal which called for the holistic approach.

Here then are three common callings to which all our children are destined: to earn the living in an intelligent and responsible fashion, to function as intelligent and responsible citizens, and to make both of these things serve the purpose of leading intelligent and responsible lives--to enjoy as fully as possible all the goals that make a human life as good as it can be. To achieve these three goals, basic schooling must have for all a quality that can be best defined, positively, by saying that it must be general and liberal; and negatively, by saying that it must be nonspecialized and nonvocational. (Adler, 1982, p. 18)

What is the connection between the holistic approach to education and objectives? Teaching by

objectives requires a reduction of knowledge to its minimum expression. Only then can specific objectives be set. Obviously, the tension between these positions calls for some compromise.

Teaching by objectives is effective and necessary, but the teacher must be able to keep the balance and refuse to allow his methods to become ends in themselves rather than means. He must constantly be on guard against the danger of objectivism, that is, reducing everything into objectives and making objectives the measure of all education.

In sum, a statement of philosophy for a Christian school must be clear, specific, and must include all those areas of belief which affect educational practice. Aims, goals, and objectives go from the general to the specific directing educational practice towards the accomplishment of its ideals. They must be consistent with the statement of philosophy. Great care should be exercised in not allowing methodology to occupy the center stage. Philosophy, aims, goals, and objectives are different things. One does not adequately cover the area of the other without confusion and damage to both. In college catalogs it is best to treat them carefully, thoroughly, clearly, and separately.

In 1937, Andreasen addressed the attendants of the Blue Ridge convention. He called upon teachers and

administrators to adopt educational objectives which were clearly defined, clearly stated, and clearly understood by all concerned at the school. Once this was achieved "there must be no deviation from nor hiding of them" (Andreassen, 1937, p. 173). Among other things, he stated that religion ought not to be the business solely of the religion department and the Bible class but of every department, every class, and every teacher. This requires "unity of purpose on the part of all, . . . a harmonious understanding as to the chief objectives of the school . . . ", an institutional self-examination, and taking a "spiritual inventory as thoroughly and painstakingly as any other inventory" (pp. 174-175).

Getting everyone to understand and agree on the school's philosophy and objectives is a challenging task in any institution. In the past there have been, there are now, and there will always be differing and opposite ideas and concepts concerning what Christian education should be and do. If it were possible to reconcile those concepts to the point of universal agreement, there still would be a gap and tension between the ideal and the real, the "oughtness" and the "isness." Griggs (1910/1976), for example, wanted educators in the areas of history, literature, Bible, science, and all fields of thought to conduct research and "studies which will counteract the grievous errors now set forth as truth"

(p. 130). He urged Adventist educators to be more aggressive in regard to the theories of evolution. "We are not to be content with denying . . . [them]; we are to demonstrate their fallacies from scientific standpoints" (p. 130). Nelson (1936) expressed his view that Seventh-day Adventist schools must be made "truly 'cities of refuge' for our tempted and tried young people, where they may receive an education in harmony with God's plan" (p. 20). On the other hand, Wilcox (1926) had claimed that the main purpose for having schools was training young men and women as workers for the church. ". . . If our schools are not training workers for this movement, then they are missing their grand objective" (p. 8).

Andreasen (1941) strongly attacked two other trends which, in different periods, have plagued Adventist education, namely:

1. Scholasticism, "placing mere intellectual attainments above spiritual considerations" (p. 140). For Adventists the sad story of the failures at Battle Creek seem to have been ineffective in deterring them from making this same mistake. After commenting on the temptation for scholars in scholarly pursuits within a scholarly environment to get carried away, Andreasen warned: "Ichabod will be writ large over any institution

that yields preference to scholastic attainments above spiritual values" (p.141).

2. Commercialism, that is, giving priority to commercial or industrial ventures under the pretext of following the "blueprint."

The college must never be made into a glorified factory. No college must ever permit its class schedules to be fitted into an industrial schedule. Industry has its place, is a valuable tool and a handmaid and serves a definite purpose in the plan of God for our schools; but it must never become a dominating factor, it must always be subservient to higher objectives. (Andreasen, 1941/1976, p. 141)

Ellen White maintained proper balance in all of these issues and controversies. She rebuked those who carried things to extremes. She proposed an education which would foster a balanced development of the student's physical, mental and spiritual faculties. It is satisfying to see many contemporary educators both secularist and Christian sharing this concept now. One such example is Moore:

The popular view today holds that we should educate the "whole man." "Intellectualism" is a term of reproach. But many of the advocates of the wider view show a certain inconsistency when they deal with morals and religion. They lay great stress on physical development, on emotional maturity, and on some of the social virtues. But insofar as the moral and spiritual life cannot be subsumed under these scientific and pragmatic categories, it is likely to be passed over in silence. Can we then claim that we are educating the whole man?

. . . The ultimate goal of liberal general education is today as it has been for centuries, the harmonious development of all powers (emphasis

supplied). At bottom this is a moral and spiritual undertaking. Those who are concerned about moral and spiritual values in general education, therefore should not feel apologetic in the face of those who look upon it in simpler and more external ways. Here as elsewhere we must learn to put first things first. (Moore, no date, pp. 19,21,22)

Agreeing with the educational principle of addressing the needs of the whole man, Moore placed his emphasis upon the spiritual side. One can understand that this emphasis responds to Moore's awareness of the advances of secular humanism in education which ignores, if not actively rejects and combats, the spiritual needs and values in life and education.

Wolterstorff (1980) believed that "the ultimate goal of all education, as Christians see it, is that those who are taught shall live in such a way as to carry out their responsibilities to God and find joy and delight in so doing" (p. 14). For more immediate goals he believed that education "must have among its goals to secure--always in morally defensible ways--the formation of right tendencies" (p. 15). He cited correct speaking habits and the "commitment to the principle of doing what is honest" (p. 15) as examples. Concerning the aims of education he proposed that "it must aim at tendency learning" (p. 15). By this he meant that education should "aim at producing alterations in what students tend (are disposed, are [naturally] inclined) to do" (p. 15). This is nothing more than character development

within the framework of a total commitment to God.

Along the same line of thought, Akers (1977-1978) saw that the central mission of a Christian school is "the providing of a setting in which the divine-human encounter can take place" (p. 7). He is concerned with the general spiritual atmosphere within which conversion, character development, and spiritual and physical growth can take place.

As seen above, different points of emphasis, different approaches to education are used under the names of aims, goals, ultimate objectives, and mission. Some of these belong under those names; others would better be classified under philosophy. Wolfkill (1949/1976), president of Emmanuel Missionary College from 1925 to 1930, made a distinction between the philosophy of a school from its aims, goals, and objectives, even though he spoke of the ultimate objective--"to restore in man the image of his Maker, to bring him back to the perfection in which he was created . . ." (White, 1952, pp. 15-16). In this sense he used "ultimate objective" as the aim. In order to make the distinction between objectives and the ultimate objective he used the term "intermediate objectives" (p. 147). He clearly made the distinction, however, between a philosophy of education and the aims (ultimate objectives), goals (intermediate objectives?) and

objectives (pp. 147-149). Wolfkill stated that "it is every teacher's duty and privilege to know what philosophy is involved in each educational act" (p. 146). Then he mentioned several philosophical trends which compete for followers in the United States: idealism, realism, pragmatism, naturalism, humanism, and supernaturalism. He believed that "the first fundamental problem in any philosophy of education is a clear concept of man's origin, nature, and destiny" (p. 146). Then he ascribed the Adventist educational philosophy to the supernaturalist-creationist, biblically-based point of view (pp. 146,147).

A review of the Seventh-day Adventist college catalogues in North America and Inter-America reveals the same diversity of opinion about what a statement of philosophy is, what it should encompass, and what to call it. In spite of the published statement of the General Conference of Seventh-day Adventists--Philosophy and Objectives of Seventh-day Adventist Education (1952), these catalogues reveal that Adventists are not unanimous in their concept of what a statement of philosophy is. The most recurrent and serious problems are:

1. The lack of definition of the different theological and philosophical positions which undergird the Seventh-day Adventist worldview and form the basis for its educational practice.

2. The indiscriminate almost disorderly way they exchange and interchange the terminology describing what should be the statement of philosophy, namely: mission, purpose, aims, goals, objectives, philosophy, and similar terms. Not only are they interchanged but, in many cases, one term is used meaning another, or a philosophy is promised while only aims, goals, or objectives are delivered. In other cases, no philosophy is promised and yet it is given.

3. The recurrent use of Ellen White's "harmonious development" statement as a statement of philosophy for the school. While it is part of Seventh-day Adventist educational philosophy, and philosophical in nature, it is not sufficient as a statement of philosophy because it is not complete.

In the Inter-American Division, only Antillian College, among the four institutions of higher education included in this study, has published a relatively complete statement of philosophy in its college catalogue. Its statement of philosophy expresses adherence to the following principles:

1. Truth and revelation originate in God (the nature of truth--epistemology).

2. The Old and New Testaments are declared God's revelation for man and a primary source for wisdom and truth (epistemology).

3. Jesus Christ is recognized as the Son of God and as the Savior for mankind (metaphysics--theology).

4. Serving God and fellow-man is pronounced to be the highest good (axiology).

5. The purpose of education is defined within the context of the Christian faith, with its privileges and obligations, and the Christian worldview.

6. The holistic approach to education is declared as the institution's by seeking development of body, mind, and soul, and aiming at character development.

7. The Adventist church life-style and standards are pronounced the norms of the college (axiology).

8. The mission of the college is associated with the mission for the church: serving society with a saving purpose. (Prospecto--Bulletin, 1984-1986, pp. 8,9)

West Indies College has a one-paragraph statement of philosophy which speaks of the institution's intention "to maintain on its campus a Christian atmosphere, in which sincere students may develop fully their spiritual, mental, and physical capacities" (Bulletin_1983, 1984, 1985, p. 11). Then it states that through formal and informal curriculum, inside and outside the classroom, the college will seek "to encourage the acquisition of the highest moral and ethical standards and values as held by the Seventh-day Adventist Church" (p. 11). It

leaves to the reader the determination as to what this church holds as ethical standards and values and why. Based on this short statement, a list of objectives to be pursued is offered. The statement of philosophy offered lacks all other components required to make it so. Direct metaphysical, epistemological, or axiological statements are lacking.

By the same token, Montemorelos University lacks an appropriate statement of philosophy. It merely offers Ellen White's "harmonious development" statement as its statement of philosophy. Mexico's specific legal restrictions against religion in education may account for such a laconic statement. Montemorelos University, however, would benefit from the elaboration of a complete statement of philosophy which could be included in an internal document such as the teacher's manual.

In the case of Instituto Colombo-Venezolano (Colombia-Venezuela Union College), the new legal corporation for the recent charter authorizing it to become an institution of higher learning has been registered recently. The name of this corporation is Corporacion Universitaria Adventista (Adventist University Corporation). As such, the detailed academic and administrative documents for the new institution have not been completed. Nevertheless, as is usually the case in times of transition, the statements, programs,

academic and administrative policies and practices of the old Instituto Colombo-Venezolano (ICOLVEN) are still in use. Consequently, their current Prospecto (Bulletin) is being used. ICOLVEN does not have a statement of philosophy. It offers elaborate spiritual, intellectual, ethical, civic, social, aesthetic, and physical objectives. As an introduction to these objectives it states that these objectives "are inspired in the philosophy contained in the following statement": Ellen White's harmonious development statement is quoted next (Prospecto, 1981, pp. 5,6). At least ICOLVEN does not claim that this statement is their philosophy as so many other Adventist institutions do. The researcher suspects that one of the first things the new University Corporation is going to do in launching their new phase of development is elaborate a clear statement of philosophy--product of the corporate convictions of faculty and staff.

When it comes to objectives, the divergence among Seventh-day Adventist institutions of higher education is just as great as that existing about the statement of philosophy. Some institutions have taken special care to include and explain carefully chosen objectives. Others have been more general and unspecific. Table 1 registers each of the objectives that the institutions of higher education in both North America and Inter-America

TABLE 1

STATED OBJECTIVES FOR INSTITUTIONS OF HIGHER LEARNING
IN NORTH AMERICA AND INTER-AMERICA

	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	Tot.
Spiritual	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	15
Cognitive	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	15
Continued Learning	«»			«»	«»		«»		«»	«»	«»		«»		«»	9
Civic and Church Duties ..	«»	«»		«»	«»	«»	«»		«»	«»	«»	«»	«»	«»	«»	13
Voc. Skills & Prof. Capacitation	«»	«»	«»	«»		«»			«»	«»	«»	«»		«»	«»	11
Cultural Universal	«»		«»				«»	«»		«»			«»			6
Interchange	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»			«»	«»	13
Social	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»			«»	«»	14
Physical Health Habits ...	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»		«»	«»	«»	13
Aesthetic Development	«»	«»	«»	«»	«»	«»	«»		«»	«»		«»	«»	«»	«»	13
Ethical Values		«»	«»	«»		«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	13
Independent, Critical Thinking		«»		«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	«»	13
Provide Workers for									«»	«»	«»			«»	«»	5
the Church																
Character Development			«»			«»				«»		«»	«»		«»	6
TOTALS	9	9	9	10	8	10	10	7	11	13	10	8	10	10	12	

01) Atlantic Union College

02) Columbia Union College

03) Oakwood College

04) Pacific Union College

05) Southern College

06) Southwestern Adventist
College

07) Union College

08) Walla Walla College

09) Loma Linda University

10) Andrews University

11) Antillian College

12) West Indies College

13) Montemorelos University

14) Colombia-Venezuela Union
College

15) General Conference of S.D.A. Philosophy And Objectives

have included in their catalogues. It is evident that there is no uniformity.

It is encouraging, however, that most institutions hold firmly to the importance of the holistic approach to the student's development. This may be due to the strong influence of the "harmonious development" statement. They maintain a strong emphasis on religious, moral, ethical, and aesthetic values. It must be stated that although some institutions have omitted certain objectives from their published list, it does not mean that they are not pursuing those objectives in actual practice. Alternative reasons for their exclusion could be: involuntary omission, carelessness, limitations of space or arbitrary decision to exclude them. It remains a fact, however, that the clearer the statement of philosophy and objectives appear in public documents, the easier it is for parents, students, teachers, and others else concerned to understand the purpose and mission of that institution and the particular role each one plays in making those objectives come to realization. The likelihood of deviating from the original purpose of the institution in any individual or collective act is significantly reduced when the statement of philosophy is clear and enjoys the support of the majority, and the objectives are specific. Some educators simply have not come to realize the full impact these statements have on

the school, on themselves, on their constituency, and on society in general.

The spiritual tone of an institution, the presence of the Bible class in the curriculum, and the amount of integration of the biblical truths with all subject matter taking place in the classrooms owe their existence in a school to the institution's philosophy and objectives and to how well they are understood and how generally they are executed. In these areas it is unlikely that an institution will be able to do better than the goals it sets for itself and the plans it traces to achieve them.

What_Makes_a_Christian_Institution
a_Seventh-day_Adventist_School?

The faculty of Battle Creek College thought they were running an Adventist institution. Every teacher, the staff, and the majority of the students having the same church affiliation, believing the same doctrines, sharing a similar life-style, having the same "blessed hope" for the soon return of Jesus to earth and the accompanying desire for a consecrated, prayerful, Bible-studying personal life, and maintaining a strong conviction about sharing the "good news" with the world must have led the Battle Creek pioneers to believe that all they needed in order to have an Adventist school was to add secular, academic coursework. The result would be

Christian-committed, trained workers for the Church and the world. A few devotional exercises, some elective biblical studies, and the week-end devotions would be sufficient to maintain the individual spiritual tone of students and personnel.

The Battle Creek pioneers took too much for granted. They failed to realize that consecration and Christian commitment is not a status which, once reached, will not degenerate; that an on-going relationship with God is an uphill battle against evil within man and surrounding him; and that human nature when not properly motivated, especially during its developing stages, frequently looks for rationalizations and comfortable minimums. Adventist education is not merely adding academic knowledge to a pre-existing spiritual experience. It is nurturing this experience and strengthening it by added rays of knowledge as filtered through the Holy Scriptures. The plan of the pioneers was so defective that Battle Creek was pronounced "unsafe" for Adventist students to attend (Butler, September 12, 1882, p. 586). They failed to realize that the secular curriculum could not only neutralize but might even reverse any pre-existing spiritual experience. The early Adventist educators had to learn through bitter experience that Christian education "means more than the pursual of a certain course of study" (White, 1952,

p. 13). "Christian education is those deliberate, systematic and sustained efforts of the community of faith which enable persons and groups to evolve Christian life styles" (Westerhoff III, 1972, p. 63).

Aside from having an all-Adventist faculty and staff and a nearly all-Adventist student body, there are three other characteristics which must be present for an institution to be an Adventist campus. The first is that it must have and abide by a clear Adventist philosophy of education. This philosophy should contain what Akers and Moon (1980a) call the five essential beliefs of Christian truth which have an effect over what and how Adventist educators teach, namely:

1. There is a conflict between Christ and Satan, between good and evil.
2. There is redeeming power through Christ.
3. God's commandments are based upon love.
4. Christian living is positive.
5. Christians have a commission to spread the good news (p. 23).

In his lectures on integration of faith and learning, Akers often identifies ten principles from the teachings of Ellen White which he calls "non-negotiables" for the philosophy of Adventist education:

1. respect for the individual
2. development of thinkers and not reflectors of

other men's thoughts

3. development of the whole being in a harmonious balance
4. the relationship of the body with the mind
5. the centrality of the Bible as God's Word for man
6. the recognition of God's law (the ten commandments) as moral absolutes
7. scriptural teaching about the origin of man
8. scriptural teaching about the nature of man
9. scriptural teaching about the destiny of man
10. scriptural teaching about the nature of sin.

One more principle could be added even though it is implied in the above: the transcendence of God, i.e., His active role in the affairs of man. This truth establishes the relationship of man to God, to the rest of creation and to himself. It also establishes the supernatural view of life as against the naturalist worldview. This one issue is particularly pertinent in light of the secular humanist naturalistic-philosophy which is so preponderant in contemporary education.

The principles stated above naturally place man under the authority of God and, by extension, help man to accept and relate to authority in constructive and positive ways. It is not submission to authority for its own sake; it is an intelligent, derived and responsible

authority. Jones (1903) posited:

. . . In Christianity, in religious education, both the pupil and the teacher "must cling to the form of authority." This, because God is the author of the religious sense in man . . . When He has spoken, that ends the matter. That is authority, the very ultimate of authority: not only because it is the Word of God, but because it is essential truth. (Jones, 1903, pp. 58,59)

Because the relationship man-God requires submission, self-surrender, self-emptying, and self-denial are regarded as virtues sought by the Christian. Meekness and humility are traits of the Christian character. This is opposite to the spirit of self-importance, self-reliance, self-sufficiency, self-realization, and self-determination that secular humanism fosters and promotes. True Seventh-day Adventist institutions will follow the Christian way and encourage the Christian traits of character in their students through their philosophy and practice.

Another point worth some comment from those "non-negotiable" principles presented above is the centrality of the Bible. Adventists must remember that the Battle Creek experiences taught them that nothing should be taken for granted in Adventist education when it comes to addressing spiritual development. Too many institutions take for granted that the Bible will be central in view of the fact that somewhere in their statements of philosophy they have linked the institution with the beliefs and practice of the Seventh-day Adventist Church

to which faith in the Bible is a cardinal point of doctrine. But this conviction should not be left to chance or inference.

To the Bible by divine right belongs the first consideration and the supreme place in all Christian education. To the Bible by the very philosophy of education itself belongs the first consideration and the supreme place in Christian education. (Jones, 1903, p. 69)

The Educational and Missionary Volunteer

Departments of the General Conference of Seventh-day Adventists, in world convention at Colorado Springs in 1923, published a declaration of educational principles. They resolved there that "the Bible should be the spiritual cornerstone of all educational effort" (Hodgen, 1976, p. 133).

Within this setting it will be easier to keep present an epistemological principle of education for the Christian, namely: the nature of truth. For the Christian there is no distinction between secular and sacred truth. The Christian teacher will not admit to two worlds, to a compartmentalized life. So-called secular activities carried on under the biblical principles and in the fear of God are just as sacred as worship, Ad maiorem Dei gloriam. Gaebelein (1951) stated "Again let it be said that in Christian education the distinction between secular and sacred has little force" (p. 53).

The second characteristic of an Adventist institution should be the way the institution's goals and objectives, based upon its Seventh-day Adventist philosophy of education, direct every aspect of the student's life to spiritual nourishment and strengthening. This nourishment can be accomplished through a thorough integration of both formal and informal curricula with the elements of the Christian faith. A thorough integration consists of three phases. The first phase consists of separating a portion of the student's academic load for Bible study or the Bible class. The second presents all subjects from the Christian point of view. The third is accomplished through the chapel, dormitory worship, and week-end programs, weeks of spiritual emphasis, prayer bands, share-your-faith groups, and other similar activities. Gaebelein (1951) argued:

After all, simple logic demands that a Christian institution maintain a required program of worship and that it expect its students to take some work in Bible and religion. For a school making any claim to Christianity to consider such requirements an infringement upon the freedom of the student is as illogical as for an engineering college to declare that the study of mathematics violates the free will of prospective engineers. What is Christian education for, if not to train Christians? How can it fulfill its function, if it neglects the one Book without which there is no Christian religion and those acts of group worship which are so essential to Christian nurture? Surely it is to be very much doubted whether a college or school . . . is any longer Christian, once it has scrapped chapel requirements and has

given up courses in Bible and religion.
(Gaebelein, 1951, pp. 58,59)

Moreover, Gaebelein stated that chapels, Bible classes, and worship sessions are not enough. There must be effective opportunities provided for active student participation.

Required Chapel, yes. But woe to the school that does not balance this with carefully planned opportunities for voluntary participation in religious activities. (Gaebelein, 1951, p. 59)

Akers and Moon concurred, stating further that "in order to make the school truly Christian, a deeply spiritual atmosphere must pervade every aspect of the student's school experience" (Akers & Moon, 1980a, p. 22). Achieving this is not the exclusive responsibility of the Bible teachers, the Bible department, the church pastor(s), or the president of the school--as J.L. McElhany, president of the General Conference of Seventh-day Adventists at the time, told the delegates at the Blue Ridge Convention: ". . . I believe that every teacher, regardless of his department, should strive earnestly to build faith in the hearts of our young people" (McElhany, 1937, p. 33). After all "it is the degree of moral power pervading the college that is a test of its prosperity" (White, 1882, pp. 31,32). Akers explained that this is the measure of a school: "What is happening to people there--happening

spiritually, that is (in terms of changed lives)" (Akers, 1977-1978, p. 7).

The third characteristic of an Adventist campus is the spiritual commitment and professional dedication of its teachers. Every lofty ideal that can be conceived and expressed requires successful incarnation in a teacher or it will be nothing but an exercise of the mind and an adornment of the language. Those who teach in a Seventh-day Adventist Christian school take upon themselves an awesome responsibility. They must be carefully chosen according to very specific qualifications. Miller (1977) stated the qualifications he would look for in a prospective teacher.

I would recruit my teachers carefully, looking first for a contagious enthusiasm that reflects the "commanding vision". I would look for someone who is capable of expressing the persuasive love of God to the pupils, who is flexible and open to the needs and yearnings of the pupils. (Miller, 1977, pp. 45,46)

Gaebelein (1951) believed that those who teach in Christian colleges must be "born-again Christians" (p. 46).

Though it is usually said that there is no such thing as Christian geology and though algebraic equations yield identical results for believer and unbeliever, and though God has ordered it that hydrogen is equally flammable for the just and the unjust; nevertheless, profound implications arise from the fact that a teacher of these or any other subjects is a Christian. (Gaebelein, 1951, p. 49)

Gaebelein illustrated his point by portraying an atheist and a Christian on a mountain summit. The first sees the

product of erosion, glaciation, and other natural phenomena, while the Christian sees the Creator's power and wisdom in creating such magnificence in addition to the natural phenomena the atheist noticed. Two musicians working with the same diatonic scale--Shostakovitch and Bach: assuming that the Russian composer is a convinced Communist, he will express a naturalistic ideology through the scale whereas Bach will use the same scale to express man's concept and faith in Almighty God in the most sublime and uplifting way (p. 49).

A Christian teacher in any discipline should see the content of his discipline through Christian eyes and in the same way present it to his students. Teaching from the Christian point of view is not only the duty but the privilege of the Christian teacher. Holmes (1977) observed that one "cannot hide the truth" (p. 131). It would be dishonest on his part to deny that his own convictions (bias or worldview) are present in his teaching. Moreover, "intellectual honesty consists not in forcing an impossible neutrality, but in admitting that neutrality is not possible" (p. 131). Teaching in a Christian school is a ministry, a religious enterprise, a spiritual occupation. As in the case of any other service for God, Gaebelein (1951) reminded educators that the Christian teacher must have that spiritual inner conviction and vocation which in ministerial circles is

known as "a call" (p. 187). Training, enthusiasm, and brains are not enough in Christian educational ministry. M.E. Kern, president of the Seventh-day Adventist Theological Seminary at the time, told the delegates to the Blue Ridge Convention in 1937 that the teacher must live a spiritual life resulting from a vital heart-to-heart relationship with God which in turn will make effective his teaching as he comes into contact with the minds and hearts of his students (Kern, 1937, p. 133). In that same convention, Teesdale expressed his conviction that Adventist teachers "should have the same spiritual experience as is required of ministers" (Teesdale, 1937, p. 111). L. H. Christian (1937), vice-president of the General Conference, declared that "the highest purpose of every teacher should always be to impart not knowledge but a vision to the students" (p. 189).

In 1936, the secretary of the General Conference Department of Education wrote that "every teacher must be a soul winner, and every class recitation or lecture, be it mathematics, science, history, or language must contribute to the strengthening of Seventh-day Adventist ideals and faith" (Nelson, 1936, p. 20). There can be no Adventist spiritual environment without efficient, active, integrative, spiritual teachers.

The fourth characteristic making an educational

institution a Seventh-day Adventist campus is its curriculum. Gaebeline (1951) pointed out that students change either positively or negatively through formal education and informal education (pp. 68,69). Akers and Moon (1980b) called it formal, informal, and hidden curriculum (p. 20). All of these influences, whether planned or unplanned, conscious or unconscious, intentional or unintentional, open or subliminal, teach something to the students about the Christian life and the Christian truth whether in positive or negative terms. Sometimes there is inconsistency and even contradiction between these types of curriculum. Whatever the case may be, it is important that all conscious effort should be made to make each of these a vehicle through which students are able to understand God's will better and stimulate them into strengthening their commitment to Him. These forms of curriculum must be Christ-centered in order to bring these experiences about in the lives of the students. Gaebeline (1951) explained

. . . that the study of the Bible holds not a marginal but a central place in the curriculum; that teachers of the so-called secular subjects will be alert to help students discover the Christian implications of the subject matter they are considering; that the New Testament principle, "Whatever ye do in word or indeed, do all in the name of the Lord Jesus," is recognized as relevant to every class [and activity] conducted. (Gaebeline, 1951, p. 53).

It is often heard that the Bible should be the "core curriculum" of any system of Christian education. Many think that adding Bible classes to an otherwise secular curriculum fulfills the requirement. Students live in two worlds in this kind of arrangement: the secular and the sacred. This artificial superimposition soon cracks and students can tell where the cracks are, where the patch begins, and what has been added to what. Gaebelein rejected this false Christian curriculum as an appropriate arrangement for Christian institutions.

. . . the study of the Bible [must be] in vital union with the essential general studies and indeed with all of learning. The centrality of the Bible in Christian education is organic. It not only provides a unifying frame of reference for every other subject; it also gives life and power to the whole curriculum. It is a fructifying, liberating influence, freeing the mind and heart for the pursuit of truth in every direction. As such it is an orienting force, a constant reminder that all truth, being of God, is for a purpose. In short, in its dynamic influence it might better be termed "a heart curriculum" than a core curriculum. (Gaebelein, 1951, pp. 19,20)

Two years before Gaebelein published the above statement Wolfkill (1949), then president of Emmanuel Missionary College, published a similar view.

Religion must be made the core curriculum around which all other branches of study rotate, and toward which all converge. It must be the medium through which the physical, spiritual, emotional and aesthetic powers can most effectively come to full, complete, and symmetrical maturation. (Wolfkill, June 1949, p. 16)

What makes an institution a Seventh-day Adventist

enterprise? The demonstration through lessons and example that creation and the universe speak of God and His Word, and that it is man's joy and privilege to understand and commune with Him while providing nurture for a vibrant personal relationship with Jesus Christ. The purpose of life is learning how to do God's will for each individual according to his calling and talents in an informed, intelligent, efficient, and responsible way, under the conviction that using his skills for the benefit of his fellow men the Christian is serving God and doing His will. Accomplishing this in its students is the function of the philosophy, objectives, faculty, staff, and curriculum, of the Seventh-day Adventist institution.

The Place of the Bible Class in the Curriculum

Adventist colleges with their dormitories and facilities are like small cities with their own mini-society. They have their own form of government, laws, rules and regulations, economic structure, social events, and particular life-style. Many human lives spend their existence within these walls during school time.

The forces and phenomena operative in society at large respond to the same laws of cause and effect on a smaller scale within the college. If the emphasis is placed upon secular and material things, the general environment is secular and materialistic. Students are

most likely to adopt that view and pursue material gains as their goal in life. If stringent regulations are applied with an iron hand, a tense, punitive, "if-you-do-it-you-pay-for-it" kind of atmosphere prevails. Teachers and students then reflect a legalistic, penalty-bent attitude. When religious values and a religious atmosphere are made dominant, a spiritual atmosphere encourages spiritual nourishment and is conducive to cultivating the noblest traits of character and refinement.

Henry described what happens to a church and society when they are deprived of biblical teaching. He then draws the analogy to the Christian school situation.

The Church becomes spiritually delinquent and doctrinally confused when deprived of Scripture-oriented teaching and preaching. . . . Without the Bible the great Heritage of faith soon yields to counterfeit religions powerless to define and implement love and law. Collapse of civil society then becomes inevitable, and life loses its meaning. Proclaiming the moral laws by which God rules His created universe, the Bible declares those standards to which men and society must conform if civilization is to endure. To lose the Bible is to lose everything. Man's ultimate choice is to be possessed either by this Book with its divine dedication to the holy will of God, or by the carnal spirit of mammon with its engulfing fires of violence and despair. While the Bible is not a textbook on science or economics or politics or history, its principles are nonetheless relevant for properly handling these realms in a God-oriented responsible way. Only an unfractured, unbroken Bible suffices for building and maintaining a viable permanent faith.

A major task in a viable Christian education of the future is to expose, by biblically based and

philosophically valid teaching, the rationalistic prejudices of our times. Being able to give a reason for one's faith and concerning one's faith is indispensable, both to manifest the futility and irrationality of unbelief and to lay bare the coherency of biblical truth. (Henry, 1977, pp. 65, 66)

Bible teaching within society is indispensable if Christian civilization is to survive. The Bible class within the Adventist curriculum must remain if Adventists wish to preserve their identity, sense of mission, and doctrine. Gaebelain (1951), speaking of the elementary and secondary curriculum, said that the Bible class should be present in the curriculum on a continuing sequence year after year, in the same way that "English runs through the American school curriculum" (p. 121). Moreover, he contended that the Bible class must not be dropped from the schedule in any given year if it is to be regarded as the heart of the curriculum. "Without a beating heart there is no life; and a curriculum that omits the Bible in one year or another does so at grave peril to spiritual vitality" (p. 121). After the Battle Creek experience Adventists have no reason to believe that things would be different at the college level. As seen in chapter 4 of this paper, after the closing experience at Battle Creek the Bible class was required in every course, every year, and every term of the year. Avondale had the same requirement except there was Bible

study every day and the rest of the curriculum was Bible-centered as well.

Today, most Seventh-day Adventist colleges have abandoned that practice and require only 12 to 14 semester Bible credits (18 to 20 quarter credits) of the 128 semester or 192 quarter credits required for a B.A. or a B.S. degree. Most colleges encourage their students to spread these credits so that they take one class every year. The student is thus engaged in Bible study at least during 50 percent of the time while following his particular course of study. During 50 percent of the time the student spends in an Adventist institution, however, he does not engage in any systematic Bible study. A few educational institutions still require a Bible class every semester or quarter the student spends in the college; but they are a vanishing species in Adventist education.

There is no merit in adding Bible classes to the curricular requirements just for the sake of adding. Students can perceive when required classes accomplish a reasonable purpose or when these classes merely play the role of institutional philosophical placebos. Henry believed that the Bible class in the curriculum should represent both solidity and progression, in addition to the following characteristics:

1. It should address itself in respectable

confrontation with the speculative tenets of the times.

2. It should be helpful in meeting the challenges to a reasoned faith in daily experiences.

3. It should provide the principles in formulating practical guidelines in moral, social, and interpersonal situations (Henry, 1977, p. 68).

The Bible class alone, however, is insufficient for neutralizing all opposing forces which strive against the spiritual well-being of the students, no matter how practical its focus may be or how well it may address contemporary issues. The Bible class must not be made a prima donna in the moral concert of the time. It is one of the many choral voices singing the same song in perfect harmony. Gaebeline (1968) described this truth by saying that when Bible classes stand like small islands in the midst of a secular curriculum, "they are like the moated castles dotting the British countryside, beautiful and venerable, adding an aura of by-gone splendor to the scene, yet cut off from everyday life" (p. 48). Ellen White used a different figure of speech when she said that "the Bible should not be brought into our schools to be sandwiched in between infidelity . . . [but] must be made the groundwork and subject matter of education" (White, 1923, p. 536). Holmes (1977) agreed with this principle. He also believed that it was not enough just to have Bible classes in the curriculum

because Bible classes of themselves are unable to

. . . retrieve the loss of truth in education for at least two reasons: First, relativism has intruded into religion too, so that the Bible's teaching is too often viewed as culturally relative and in need of change . . . Second, religious studies often become compartmentalized like any other discipline, instead of intruding their unifying vision into other areas of study. Unfortunately, one can study religion and the Bible without learning to think Christianly about science and art and human society. The crucial question for the recovery of truth, however, is how a Christian world-view can be introduced into education. (Holmes, 1977, p. 130)

Commenting on Ellen White's concept of a biblically integrated education, Akers and Moon (1980a) stated that to Ellen White's thinking the Bible class was never meant to be another liberal arts offering. It is not to stand alongside the other subjects of the liberal arts curriculum like the role moral philosophy played in the medieval university: it should be a predominating influence infusing all other subjects (p. 19).

An answer to every aspect of human inquiry is another thing the Bible and the Bible class are not. Some extremists have proposed in the past that the Bible should be the only textbook used for any subject under study. Akers and Moon (1980a) brought out the fact that there is no evidence in any of the inspired writings to support that contention (p. 19). They do contain principles that apply to all disciplines of human knowledge and add scope, depth, and new dimensions to them. But this is far from believing the Bible is a

sufficient text for a class in computing or any other discipline. Holmes (1977) argued that the Bible should not be used as an encyclopedia. "It is not a scientific source book and it falls short of completeness even on topics that theologians discuss" (p. 53). The purpose for the Bible "is not encyclopedic but redemptive" (p. 53).

In sum, the Bible class is not sufficient for all possible disciplines in all areas of knowledge, not even for all the spiritual needs of the students in an Adventist institution. It must be supported and complemented by a Bible-centered curriculum in which all subjects are integrated with biblical truth and biblical principles. Its presence in the curriculum is indispensable for insuring a spiritual atmosphere, a biblical centrality, relevance in religious ideas and transmission of the sense of identity and mission characteristic of Seventh-day Adventists.

General Expectations or Objectives Intended
to be Accomplished through the Bible Classes

It has been posited in the previous discussion that the Bible and the Bible class are not sufficient for all intellectual inquiry in all areas of knowledge, not even for theology. On the other hand, it has also been posited that in Christian education a curriculum without Bible study is heartless. If Bible classes are left out

a great void exists even when the rest of the curriculum may be Bible-centered and a high level of integration between the biblical principles and other subjects is taking place in the classrooms. It would be comparable to the omission of English courses in view of the fact that all other courses are taught in English. There is a place for the Bible class. It is as much a mistake to underestimate its importance as it is unfair to overestimate its potential.

The most important thing, however, is not what the Bible class does to the curriculum, or to the health and welfare of the institution's educational philosophy--good and important as that is--but what it does to the student. Hill (1982) commented that one of the benefits of the Bible class is that it alerts students "to the ultimate questions of meaning, purpose, and redemption" (p. 66). This alertness helps the student both to become more responsive to the efforts of the church within the larger society outside the school, and also to better distinguish the well-founded from the spurious.

The benefits of the Bible class transcend the expertise in religious topics and issues for informational, apologetic, or proselytizing purposes. Its main purpose is to provide the rational and spiritual foundation and motivation for developing a Christ-like character, character which is the expression of

internalized Spirit-induced goodness and not superficial adoption of forms for accepted behavior, or even fear of punishment. Ligon (1975) stated that this kind of character "is not inherited, but must be developed" (p. 112). Ligon believed that in Jesus' words "ye are the salt of the earth and the light of the world," He was describing "the effectiveness of the Christian personality" (p. 105). The positive attractiveness of well-rounded Christian personality is badly needed "in this day of social and moral chaos" so that teachers and students may assume "that spiritual leadership of which the world is so much in need" (p. 105). In the Christian school setting both teachers and students need these qualities: teachers for modeling the graces of a Christian character and students for cultivating their own through the motivation received from their instruction. The Bible class is a contributor to a favorable environment in which this process can take place.

In the college setting, the expectations from the Bible class can be theoretical and real, academic and spiritual. The following section deals briefly with some of the most significant theoretical expectations, while the next chapter describes the reality in the four major institutions of higher education in the Inter-American Division.

Cognitive Expectations

The Gospel of John records the agonizing intercessory prayer that Jesus, the greatest teacher, made to the Father on behalf of His students just before He would have to go to His martyrdom and His students to the greatest trials of their lives. After three and a half years of incessant teaching and modeling, Jesus Christ stated the goal of His teaching and modeling on behalf of His students: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent" (John 17:3). (His aim had just been stated to "give eternal life to as many as thou hast given him" [vs. 2], and the objectives in order to accomplish His stated aim and goal follow from vs. 4 onward). When Jesus used the word "know," He meant more than a casual personal acquaintance, more than facts about God and religion. There is a cognitive side about knowing God; yet, by itself, the best this side can do is lead to know about Him. There is an experiential, emotional side to knowing God; yet, by itself, it lacks stability, depth, and meaning. Knowing God is a response, not an achievement. Man does not discover and reach God. It is God who reveals Himself to man, and man's task, aided by the Holy Spirit, is to find ways for understanding and internalizing that revelation and allowing the effect of that understanding and

internalizing to result in a sanctified life. The process of understanding, internalizing, and living out the accepted revelation requires a continuous daily dialogue and interchange between God and man. This is a personal involvement, an intimate relationship often called an "experience with God."

Smart (1954) stated that the goal of the Bible class should be the same as its greatest Teacher set for it, namely: to know God in such a way that the students may understand "all their life in the light of His presence that not only their words and actions but their very existence will be, moment by moment, a living witness to the reality of God" (p. 153). Bower (1925) reminded academically oriented educators that the assumption that teaching is telling the learner what he ignores and once the student is able to repeat the formula, that is evidence that he has learned, is "one of the most misleading assumptions of education" (p. 123). Learning is the outcome of communication which is achieved only when there is an interchange of overlapping experience between the teacher and the student (p. 123). To Bower, then learning was experience. If the desired outcome of the Bible class is spiritual nurture and growth, purely academic methods, techniques, and requirements will not do. There must be

a balance between experience and intellect, the emotional and the cognitive.

There is a danger, however, that the experiential dominate and the Bible class becomes a shallow sentimentalist play on emotions. Griggs (1910/1976), a distinguished Adventist educator, appealed strongly for lifting the standards in intellectual, physical, and spiritual lives in Adventist schools. He wanted to see that the "standards of scholarship, and [the] principles of righteousness" in Adventist schools would be such that they would "form strong and beautiful characters" (p. 132). Griggs saw no virtue in poor academic discipline and intellectual shallowness. He viewed scholarship and spirituality as hand in hand. In 1937, Kern appealed for the same virtues. He lamented that the Bible, which was given to Adventists as the chief study in their schools, had often become "the cheapest study, the one which the students could take for credit without much mental effort" (p. 132). He asked that the Bible classes should be made "intellectually and spiritually stimulating" in such a way that "the very strength of our Bible courses and the virility of our teaching tell the world of our faith in the Bible as the most important book" (p. 132). He urged teachers and students to dig deeper into the biblical mine in their search for true wisdom through better methods, more effective

systematizing, and more intense communion with God. Having said that, he returned to balance. "Education is not merely the imparting of knowledge, but the communication of that life and vitalizing energy which comes from contact of mind with mind, and heart with heart" (p. 133). Ellen White (1898) saw this balance also. She stated that in her own study and reading she had come to the conclusion that scholarship and Bible study are compatible. In fact, the great minds of the greatest teachers and scholars who ever lived witness to the fact that "all true scholarship rests on the plain teachings of the word of God, that all great teachers are motivated by the Spirit of Him who gave His life . . ." (p. 125).

Success in this most important of all educational enterprises, however, is dependent upon the teachers. The ideal Bible teacher is a person embodying scholarly abilities with profound spiritual perceptions; experience combined with practicality; thorough, but patient and considerate; firm and uncompromising in principle, yet tolerant and gentle toward others. The ideal Bible teacher is a master teacher who has the skills and methodology for the effective transmission of knowledge and ideas at his command; but, at the same time, like a pastor, is ready to discern a spiritual need, a spiritual struggle, or an unexpressed fear; ever ready to inspire

trust and provide a vision. He is convinced of his calling, yet he is knowledgeable in other fields as well. He is zealous of his faith and convictions and yet he does not project the image of a closed-minded, antiquated fanatic. He takes life and principles seriously, and yet everything about him projects a sense of happiness, optimism, and living life fully.

Gaebelein (1951) said that "the most urgent call in schools and colleges given over the evangelical faith is for better teaching of the Bible. Much has yet to be learned about presenting the word of God in the classroom" (p. 121). He pointed out that a life-long damage could be done for the advancement of culture if classes like English literature, art, or music should be taught poorly. But the present life and life eternal could be lost for many resulting from Bible teaching malpractice (p. 121).

Through the years Bible classes have been taught mainly by untrained persons in Adventist schools overseas. By "untrained persons" is meant persons who have not been trained to be Bible teachers. Some teachers trained in other areas are teaching Bible. They have the methods for teaching but, with a few exceptions, lack the depth in the field of theology and biblical studies required for a stimulating, vibrant presentation. Most have been trained for the ministry. They had been

in "the field" for some time and then, for some fortuitous reason, they find themselves teaching Bible. Until rather recently, no special courses designed to train Bible teachers existed; that was true even for graduate courses designed to teach Bible to college students. Harsh as it may sound, the researcher has witnessed over the years how the Bible class too often has become the management catch-all for the personnel casualties in the field.

This reality may be a factor in some of the findings on teenagers' rejection of religion, church apostasy among alumni of Adventist schools and similar studies discussed in the literature review for this work. Dudley (1978), for example, presented the students' complaints stemming from obviously poor methods, i.e., preaching instead of teaching; meaningless busy work; a closed, tense, non-receptive atmosphere towards the responses and attitudes of teenagers; and too much concentration on facts and information rather than on spiritual needs. Dudley believed that the Bible class should "reduce the emphasis on learning of content material and handing out prepackaged formulas for living and rather to stress personal Christian growth and the relevance of Scripture for today's needs" (p. 24).

It is interesting that there is, as noted in Dudley's research, a complaint from the students against

preaching in the Bible class. This may support the suspicion that many Bible classes are taught by preachers rather than trained Bible teachers. Preachers tend to preach. In fact, this is not a new problem. In the 1910 educational convention of the General Conference Department of Education, analyzing the problems of Bible teaching in Adventist institutions, Lewis pointed to exactly the same cause, namely: most of the Bible teachers were ex-preachers who were still preaching and thus allowing minimum opportunity for student participation, feedback and response (Lewis, 1910/1976, p. 86).

On the other hand, there are those who so strongly stress the mechanics of academics in their pursuit of scholarship that they secularize the sacred. The Bible class becomes another set of assignments, requirements, quizzes, papers, and tests which compete with other classes for the student's time, attention, devotion, and loyalty. To some students, the Bible class is just another threat to their G.P.A., another enemy to either conquer or be defeated by. Christian presented this problem to the delegates at the Blue Ridge Convention in 1937 and urged teachers not to allow the stuff of education to get in the way of their personal spiritual growth and that of their students. He pointed out that the supreme need is not so much for clear, practical,

problem-solving thinking but a vision, a passion that moves and transforms the whole being. He urged Bible teachers to provide a vision for their students (pp. 191,192). Andreassen proposed that the fitness for the work of the graduates of Adventist schools should be measured "not merely by semester hours, but by spiritual strength" (p. 172). This is not a matter of "either, or," academic versus inspiration and devotion; it is a "both, and" situation.

Spiritual Expectations

Spiritual expectations are those that indicate what the Church at large believes should take place in the classroom and what effect the Bible class should have on the students.

The first by-product of the Bible class is, in Henry's words, "the wedding of Jesus Christ with every aspect of daily living" (Henry, 1977, p. 59). Henry regarded this characteristic as "the hallmark of any Christian education of the future which merits the term 'Christian'" (p. 59). It is during the Bible class that the student has the opportunity to come to grips with the great issues at stake which color all expressions of life within the human drama. All experiences in life--past and present--acquire a new dimension. It is during the Bible class that the student should be able to "put the pieces together" and at the same time get a sense of

destiny, direction, and call. The Bible class enables the student to know where he fits into this drama and the possibilities for his own commitment in the great conflict between Christ and Satan.

This experience manifests itself in what one Christian author called "gains in desired religiously-oriented behaviors of a cognitive, affective, and lifestyle sort" (Lee, 1977, p. 116). But, students will be able to put into practice only that which they understand. The Bible class must be kept practical, address live issues, and speak about real life in the context of God's expectations. Lee believed that these divine expectations are best expressed in the doctrines of the church and thus recommended that Bible classes operate within that framework (p. 124). It is possible that it may work out that way for some, and yet the Bible class should not be limited just to doctrine. Rather than trying to bring all of life into doctrine, the Bible teacher may better try to bring doctrinal principles and their application into all of life, with a life-span approach and vision. There is a danger, however, of trying to cover so much that the class becomes aimless. This could be avoided if the teacher has clear and specific delimitations on the topics and themes he is going to deal with and specific objectives to fulfill. Lee insisted, however, that these objectives should

concentrate more on the behavioral performances than in the cognitive advances. He protested against lofty but nebulous and pious, overblown rhetoric offered as objectives for a Bible class. Instead he proposed these objectives really "spell out the behaviors . . . in observable performance terms, namely, that level of performance the learner must demonstrate to himself and to the teacher to indicate that he has indeed learned the behavior involved" (p. 127).

Since this realm involves so much of life, it is impossible to approach it effectively with a detached, impersonal attitude or from a purely theoretical frame of reference. If students are to get involved, the teacher must get involved and, hence, a personal experience and a heart-to-heart relationship must take place. In all of this, whether he desires it or not, the teacher becomes a crucial focus of attention. What he thinks, says, and lives will be compared constantly with the model he has presented to his students. That is why it is so important that the Bible class teacher be a "God-related, reborn person [who] understands what life--abundant life--is" (Henry, 1977, p. 57). Lee (1977) insisted that since Christian doctrine is not only cognitive curriculum it should be taught not so much by specialists in the many subdivided areas of religion as by those who are living Christianly (p. 129).

Finally, the expectation that lies at the root of every other ideal that can be made for the Bible class is twofold, as Gaebeline (1951) perceived it: first, that it leads youth to a personal relationship with Jesus Christ and helps them to become committed to Him; second, that it nurtures and strengthens the faith "of those who are already committed" (p. 30). There is no greater challenge, no higher privilege, no more awesome responsibility.

Conclusions

The early experiences of Adventist education established the importance of having room for the Bible class in its curriculum, the curriculum must be Bible-centered, that all teaching should be integrated with the principles of the Bible, and that all this should take place within a pervasive spiritual atmosphere conducive to spiritual growth and maturity. Current Adventist institutions of higher learning, however, have room for only one Bible class every year. Is this a reflection of current Adventist educational philosophy and objectives?

Adventist college catalogues, both in North and Inter-America, reveal that there is no uniform understanding of what a statement of philosophy is and its role in the life of the college. The same is true of the objectives and related terms. Even though all Adventist

institutions manifest their clear intention of nurturing the spiritual aspect of their students, no clear objectives are outlined for their achievement. The history of Battle Creek College teaches that it is not enough to have good intentions in running Adventist educational institutions. Nothing should be taken for granted. Spiritual nurture is a continuous battle against opposing forces both within and outside the individual. A secular curriculum does not produce Christian missionaries even with the presence of a Bible class, the motions of the Adventist worship schedule, and its devotional practices. The whole educational program, both in its formal and informal expressions, must find its basis in biblical principles and spiritual motivations.

Since it is desirable that the school should have a prevailing spiritual atmosphere, the Bible class should not be dropped from the curriculum here and there. Relevance and practicality are desired. It is not appropriate, however, to make of the Bible an encyclopedia for human knowledge. Its main purpose is redemptive, not cognitive. More than the academic expectations of the Bible class, its redemptive effect of producing changed lives and enriched experiences is to be procured. A balance is needed between academic rigor and an inspirational, devotional approach and response. The

Bible class should not provide the easiest credit in the curriculum, but neither should it hinder the opportunities for spiritual expression and response by getting bogged down with mechanics for the sake of academic achievement. The soul comes first.

The teacher is the most important factor in making a success out of the Bible class. There is a need for professionally trained Bible teachers who not only teach but demonstrate the living graces of Christian commitment. Their examples are important if they want to achieve the goal of the Bible class which is acquainting students with the person of Jesus Christ and helping them to establish a vital relationship with Him. This relationship, in turn, will be translated into commitment and a Christian life with its corresponding life-style. Another goal of the Bible class which may be achieved with the help of teachers' examples is the nurturance and strengthening of the spiritual relationship with Jesus Christ of those students who are already committed.

CHAPTER VI

ANALYSIS OF THE SURVEY DATA

True to Adventist tradition higher education in Inter-America includes required Bible classes in its curriculum. In fact, Bible classes in Inter-America stand unchallenged as a hallmark of Adventist education. No scholarly study, however, has ever inquired if the students and faculty in the different institutions of higher education in Inter-America appreciate the presence of these classes among the requirements of the different programs of study. No one has conducted a study to find out if the Bible classes are accomplishing the objectives that Adventists expect them to accomplish.

The researcher is not aware of the existence of any document where specific goals and objectives may be delineated for Bible classes in Seventh-day Adventist colleges. There are no guidelines or a rationale for establishing an adequate amount of required Bible credit in order for students to graduate from any of the programs offered in the SDA institutions of higher education in Inter-America. Even the college catalogues do not state the rationale of the institutions for the amount of Bible credit required in each program.

This work, then, is the first known attempt to address these questions in Inter-America. It inquires about the influence Bible classes may or may not have in the students' knowledge of the Bible, in their spiritual growth, and in the overall spiritual environment of the institution. It also attempts to discover students' and teachers' perceptions of the amount of integration between faith and learning currently taking place in their schools, as well as their concept of the role the Bible classes play and/or should play in the curriculum of a Christian college.

Differences Among Institutions

It is not surprising that there are differences among Inter-American Seventh-day Adventist colleges in the amount of Bible credit required in each program and in their concepts of the role Bible classes should play in the total curriculum. In fact, in some institutions, Bible credit requirements differ from one department to another, and within academic department's from one program to another.

Colombia-Venezuela Union College, for example, requires 18 semester credits in a 249-credit program spread over ten semesters for a Licentiate degree in Music. These 18 Bible credits represent 7 percent of the total credits required. Moreover, the 18 credits are distributed over five of the ten semesters it takes to

complete the music program. Therefore, the student is enrolled in a Bible class only 50 percent of the duration of his attendance at that college.

In the same institution the business administration program has a different Bible requirement for its degrees. There are two programs in the business department; one leads into the other. When a student enrolls in a program in business, he may earn a degree after three years of study. If the student wishes to continue two more years, all the credits of the previous degree apply towards the second, more advanced degree. This concept is called "collateral exit program" in Latin America and is becoming very popular because of its convenience and flexibility. The first three years of the business course lead to a degree in administration of micro agro-industrial enterprises. The last two years lead to a degree in business administration. The micro-enterprises degree requires 123 semester credits, of which 13 are Bible class requirements (11%). The Bible credits are distributed in four of the six semesters in the program. A student has a Bible class only two-thirds of the duration of this program. In the last two years, however, only 5 of the 82 required credits pertain to Bible (6%). These 5 credits are spread over two of the final four semesters, which means that the student has Bible classes only 50 percent of the remainder of that

program. There are 205 semester credits in the continued administration programs which are distributed over ten semesters or five academic years. Of these 205 credits, 18 are Bible credits.

Comparing the requirements in the above business administration program with those for the degree in music, it is evident that even though both programs require 18 semester credits in Bible courses, students enrolled in the business administration programs are required to earn a higher percentage of Bible credits in relation to the total amount of credits their program requires than students enrolled in the music program; the music program requires 7 percent, the business administration program requires 9 percent, and the micro-enterprises program requires 11 percent. The way the Bible credits are distributed, however, makes it possible for students enrolled in one program to have more time without Bible classes during their training than students enrolled in other programs. Students enrolled in the music program, for example, have no Bible classes during 50 percent of the duration of their program, while those in the micro-enterprises program in business administration are allowed only 25 percent of their academic course work without Bible classes.

Bible-credit requirements at Colombia-Venezuela Union College differ from those at Antillian College

and West Indies College. The bulletin for West Indies College establishes 128 semester credits for a B.A. or a B.S. degree (p. 24). Depending upon the particular program chosen, a student is required to register for 12 to 16 semester hours in Bible (pp. 62, 63), which represent 9-12 percent of the total requirements. Antillian College also requires 128 credits for a B.A. or B.S. degree (Antillian College Bulletin, p. 43). All academic programs have general education requirements of which 12 credits of the minimum 128 required for a bachelor's degree are set aside for Bible classes (p. 45). Only West Indies College encourages its students to schedule Bible requirements in such a way that they take at least one Bible class each school year. Therefore, at least 50 percent of the time in any chosen academic program students attend required Bible classes (West Indies College Bulletin, p. 62).

Montemorelos University (Montemorelos University Bulletin pp. 53-172) differs from each of the above institutions. First, it follows the quarter system rather than semester. Most programs require twelve quarters of academic work in order to earn the Licentiate degree. Programs leading to the Certified Public Accountant and medical degrees require fifteen quarters. No matter how long the particular program of study may be, however, Montemorelos University follows a policy

that its students must take a Bible class (usually of 3 credits) every quarter they spend on the campus. (During the time nursing and medical students leave campus for intensive hospital training, Bible classes are not required). In all four-year programs (twelve quarters) a total 36 quarter credits in Bible (more than sufficient for a minor by U.S. standards) are required and represents 16-17 percent of the total required credits. In the five-year--fifteen-quarter--programs, 45 Bible credits are required, again 16-17 percent of the program.

Chapters 4 and 5 above argued that the ideal curriculum for an Adventist institution--as supported by Ellen White and the church leaders at Avondale and achieved at Battle Creek after their many attempts of reform--should make it possible for the student to be engaged in systematic Bible study during every quarter or semester of an academic program.

According to the college catalogues of each of the institutions included in this study, all institutions have included Bible class in their college curriculum. Everyone of those classes are taught with academic requirements and, concurrently aim at the spiritual nourishment of the students. This pattern is in line with the historical Adventist educational tradition (see chapters 4 and 5).

As noted above, however, significant differences in Bible-credit requirements exist among the colleges in Inter-America. How do these differences affect students' appreciation and perception of Bible courses in their curriculum? Are Montemorelos' requirements perceived as too much? Do students in the other institutions included in this study feel their programs short-change them in the amount of exposure they get to the systematic study of the Bible within their curriculum? How do students in Seventh-day Adventist colleges in Inter-America perceive Bible classes in general? Although these colleges have included Bible in their curricula for as long as they have existed, the above questions have apparently never been investigated.

Perceptions_and_Feelings_about_Bible
Classes_as_Presently_Administered

Answers to the questions above were sought from the students, faculty, and administrators of each college. All seniors whose majors were neither theology nor religion comprised the student population. All teachers teaching at the college level in non-religion areas and all full-time Bible teachers teaching non-theology majors were considered the faculty population. Members of the administration, heads of departments, and the dean of the seminary were included in the faculty population.

Since populations are small, no randomization procedure was considered necessary. Even though this survey was not designed to produce an inferential study, an effort was made to obtain a response rate of at least 80 percent. The opinions obtained through the questionnaires, therefore, are representative of the feelings of the majority of the students and faculty at the institutions under study.

Faculty and Administration

Responses to the questionnaires were obtained from administrators, Bible teachers, non-Bible-related subject teachers, and deans of schools or heads of academic departments. A summary of responses is given for each separate category so the reader may have an idea how each of these groups feels about the issues. One row in the tables presents the total responses of all categories of educators under the title "general." The data on each question follow, divided into the different categories of educators in each institution. For the sake of clarity, the percentages in all tables have been rounded to the nearest number, thus avoiding fractions.

The Amount of Required Bible Credit

There were a total of 295 responses to question number one for teachers and administrators (see table 2). This question asked their opinion about the amount of

TABLE 2

AMOUNT OF REQUIRED BIBLE CLASSES IN PROGRAMS OF STUDY

	More	Less	About Right	Unde- cided
=====				

<u>General</u> N=295.....	29%	32%	36%	3%
Administrators.....	28%	34%	34%	3%
Bible teachers.....	36%	33%	26%	5%
Heads of departments.....	36%	22%	40%	2%
Teachers of non-religious subjects.....	26%	34%	36%	4%
 <u>Administrators and Faculty</u>				
Antillian College.....	31%	32%	31%	5%
Colombia-Venezuela Union.... College	30%	23%	47%	--
Montemorelos University.....	28%	32%	36%	4%
West Indies College.....	28%	30%	40%	2%
 <u>Administrators</u>				
Antillian College.....	21%	50%	21%	7%
Colombia-Venezuela Union.... College	--	33%	67%	--
Montemorelos University.....	34%	33%	33%	--
West Indies College.....	44%	11%	44%	--

TABLE 2--Continued

	More	Less	About Right	Unde- cided
<u>Heads_of_Departments</u>				
Antillian College.....	37%	25%	37%	--
Colombia-Venezuela Union.... College	33%	17%	50%	--
Montemorelos University.....	46%	13%	40%	--
West Indies College.....	--	50%	50%	--
<u>Bible_Teachers</u>				
Antillian College.....	50%	17%	33%	--
Colombia-Venezuela Union ... College	100%	--	--	--
Montemorelos University.....	18%	45%	18%	18%
West Indies College.....	34%	33%	33%	--
<u>Teachers_of_non-religious</u> <u>subjects</u>				
Antillian College.....	30%	32%	31%	7%
Colombia-Venezuela Union ... College	--	40%	60%	--
Montemorelos University.....	27%	33%	38%	2%
West Indies College.....	23%	37%	38%	2%

required Bible credit in the different programs of study.

Opinions are divided almost into thirds. Even though the number of opinions indicating "about right" is the largest, the majority of teachers and administrators in higher education in Inter-America (61%) appear to be divided on this issue: 29 percent believe students should have more Bible requirements, and 32 percent think students should have less. The sum of opinions pertaining to each category of school personnel (faculty and administrative staff) follows the same pattern. The highest percentage was recorded by the academic department heads or deans of schools in support of the opinion that the number of required Bible courses is about right. From the same group, however, 36 percent indicated that students should fulfil more Bible-credit requirements. In the respective institutions, 46 percent of the heads of departments at Montemorelos University stated that students should have more Bible requirements. This proportion is the largest from that group. This is particularly interesting since Montemorelos is the institution that requires the largest amount of Bible credit in any program of study--a Bible class every quarter the student is in residence. In contrast, half of the heads of academic departments at West Indies College, where only 12 to 16 semester hours are required for graduation, feel students should have less, and the

remaining 50 percent feel current requirements are adequate. The group at Antillian College shows an equal distribution of opinions between requiring more Bible requirements and maintaining the status quo.

A surprising proportion of Bible teachers at Montemorelos University (45%) feel that students should have fewer Bible requirements. This is surprising an almost identical proportion of heads of departments or deans of schools at the same institution feel students should have more.

Even though there is no consensus on any given position, it seems safe to conclude that, in general, teachers and administrators in Inter-America feel that the required amount of Bible credits is adequate. If anything were to be changed, their opinions suggest a decrease in the amount of required Bible credits.

The required amount of such classes in three of these institutions is below that which the historical-philosophical educational tradition of Seventh-day Adventists appears to suggest. In view of this fact, the question arises if contemporary Adventist educators might have abandoned their educational tradition, and if so, why? Pressures from accrediting bodies might have had some influence. It is possible that the convenience of having similar criteria for setting requirements to that followed by similar institutions may have gradually led

Adventist educators to their present curricular practices. Be that as it may, the attitude about such curricular practices as it regards the required amount of Bible classes differs from the conceptual and historical ideal presented in chapters 4 and 5.

Effect of Bible Classes on Spiritual Life

Table 3 shows that the strongest opinion among teachers and administrators in Inter-America (46%) seems to be that the Bible class contributes to the spiritual life of their students. The highest percentage (71%) was at Colombia-Venezuela Union College among the heads of academic departments or deans of schools. In contrast, however, 75 percent of this same category at West Indies College expressed the opinion that Bible classes are an added burden to the students which makes religion and the Bible repulsive to them. At Antillian College only 33 percent feel that Bible classes contribute to the spiritual strength of their students. The remaining 66 percent, however, are equally divided between the opinions that the Bible classes merely acquaint students with biblical teachings and doctrines and that they are an added burden to the students, thus making the Bible and religion repulsive. The largest consensus of the Inter-American respondents appears to be that the Bible classes are a positive influence contributing to the spiritual growth of the students; 46 percent indicated

TABLE 3

EFFECT OF BIBLE CLASSES ON STUDENTS' SPIRITUAL LIFE

	Contri- butes	Repul- sive	Merely Acquaints	None
=====				
<u>General</u> N=295.....	46%	20%	22%	11%
Administrators.....	52%	15%	23%	10%
Bible Teachers.....	36%	27%	29%	8%
Heads of Departments.....	51%	17%	19%	13%
Teachers of non-religious subjects.....	42%	23%	24%	11%
 <u>Administrators and Faculty</u>				
Antillian College.....	44%	20%	26%	10%
Colombia-Ven. Union College	58%	10%	21%	11%
Montemorelos University...	44%	25%	21%	3%
West Indies College.....	46%	19%	18%	17%
 <u>Administrators</u>				
Antillian College.....	43%	21%	22%	14%
Colombia-Ven. Union College	60%	--	40%	--
Montemorelos University...	50%	17%	33%	--
West Indies College.....	66%	--	11%	22%

TABLE 3--Continued

=====				
	Contri-	Repul-	Merely	
	butes	sive	Acquaints	None

<u>Heads of Departments</u>				
Antillian College.....	44%	22%	26%	7%
Colombia-Ven. Union	71%	--	14%	14%
College				
Montemorelos University...	67%	--	13%	20%
West Indies College.....	--	75%	--	25%
 <u>Bible Teachers</u>				
Antillian College.....	33%	33%	33%	--
Colombia-Ven. Union.....	--	--	100%	--
College				
Montemorelos University...	36%	27%	27%	9%
West Indies College.....	40%	20%	27%	13%
 <u>Teachers of Non-religious</u>				
<u>Subjects</u>				
Antillian College.....	45%	18%	27%	10%
Colombia-Ven. Union	60%	20%	--	20%
College				
Montemorelos University...	45%	28%	23%	4%
West Indies College.....	44%	22%	18%	16%

it so with the remaining 64 percent divided among the other alternatives. It may be revealing, however, that not even a simple majority of the teachers and administrators in the colleges of the Division feel that Bible classes contribute to the spiritual development of their students. Again, this feeling is contrary to the ideals which account for the presence of the Bible class in the curriculum as presented in chapters 3, and 5, where it is established that knowledge of God and His truth is dependent upon God's revelation as found in the Bible, and that the Bible class is perceived as a strong influence in the spiritualization of the campus, in helping students obtain a worldview, and in producing a personal relationship and commitment towards Jesus Christ.

Class Requirements

Question number three inquired whether Bible classes should have the same academic rigor and requirements as other classes, if they should be taught devotionally--limiting themselves to cognitive objectives, or if there should be a balance of both. In the general section, (see table 4), the highest proportion of opinions (36%) favored the concept that Bible classes should have the same academic rigor used in other classes. Twenty-five percent indicated that Bible classes should be taught with no academic rigor, in a

TABLE 4

HOW BIBLE SHOULD BE TAUGHT: DEVOTIONALLY WITHOUT
ACADEMIC RIGOR, WITH ACADEMIC RIGOR, OR
WITH A BALANCE BETWEEN THE TWO?

	No Rigor	Like Other Classes	A Bal- ance of Both	Do Not Know
<u>General</u> N=298	25%	36%	34%	4%
Administrators.....	12%	47%	35%	6%
Bible Teachers.....	30%	33%	32%	5%
Heads of Departments.....	20%	40%	37%	2%
Teachers of Non-Religious Subjects.....	26%	35%	34%	4%
<u>Administrators and Faculty</u>				
Antillian College.....	30%	33%	31%	6%
Colombia-Ven. U. College..	26%	37%	37%	--
Montemorelos University...	29%	29%	38%	4%
West Indies College.....	14%	47%	34%	4%
<u>Administrators</u>				
Antillian College.....	21%	43%	22%	14%
Colombia-Ven. U. College..	60%	--	40%	--
Montemorelos University...	17%	33%	50%	--
West Indies College.....	--	55%	44%	--

TABLE 4--Continued

	No Rigor	Like Other Classes	A Bal- ance of Both	Do Not Know
<u>Heads of Departments</u>				
Antillian College.....	22%	41%	37%	--
Colombia-Ven. U. College..	43%	43%	14%	--
Montemorelos University...	12%	37%	50%	--
West Indies College.....	--	50%	25%	25%
<u>Bible Teachers</u>				
Antillian College.....	17%	50%	33%	--
Colombia-Ven. U. College..	--	--	100%	--
Montemorelos University...	50%	10%	30%	10%
West Indies College.....	14%	47%	33%	6%
<u>Teachers of Non-Religious</u>				
<u>Subjects</u>				
Antillian College.....	35%	27%	32%	5%
Colombia-Ven. U. College..	--	40%	60%	--
Montemorelos University...	33%	28%	33%	5%
West Indies College.....	17%	47%	34%	2%

devotional manner. It is surprising that there was not a higher proportion supporting the concept of balance between academic rigor and a devotional-inspirational approach to teaching Bible (only 34% supported it), which is what chapter 5 posited as the ideal teaching methods for Bible classes. This may be due to the fact that teachers did not perceive any tension between these two elements in the Bible classes, namely, the devotional and the cognitive. It is also possible that they felt that the approach used for other classes is so satisfactory that no other approach is necessary for Bible classes.

An exception is found among the administrators and heads of academic departments at Montemorelos and the teachers of non-religion subjects at Colombia-Venezuela Union College, who registered 50 percent, 50 percent, and 60 percent, respectively, in favor of a balance between academic rigor and a devotional-inspirational approach to teaching Bible classes. On the other hand, 60 percent of the administrators from Colombia-Venezuela Union College, 50 percent of the Bible teachers from Montemorelos University, 43 percent of the heads of academic departments at Colombia-Venezuela Union College, and approximately one-third of the teachers of non-religion subjects at Antillian College and Montemorelos University, respectively, recorded the opinion that the

Bible courses should be taught devotionally-inspirationally with no academic rigor. In fact, eleven respondents expressed their desire to see the academic side of the Bible courses significantly reduced in favor of a stronger emphasis on spiritual-devotional nurturing. One even went so far as to suggest that the Bible courses should be made optional with voluntary attendance. These positions, however, are not representative of the majority.

The Bible Classes and Polarization between Sacred and Secular

Question number four provided for opinions about the idea that the presence of the Bible requirements and the existence of a separate Bible department may contribute towards a polarization of the sacred and the secular on campus. This notion is based upon the fear that non-Bible-related subject teachers and departments might shed their responsibility of presenting their classes from the Christian point of view by leaving all religious concerns to the religion department, thus creating two camps: a secular and a sacred. All categories of educators in every institution included in the study registered the strongest opinions in favor of the concept that Bible classes and religion departments are necessary complements to the other disciplines, no matter how well they may be integrated into the Christian

worldview (see table 5). The Bible teachers at Antillian College registered the lowest percentage on this option (33%), although their opinions were equally divided among the other two alternatives which proposed, respectively, that the Bible class and the separate religion department did polarize things between sacred and secular, and the concept that polarization really has to do with the people who teach in the institution, not with the Bible classes or the religion department.

In review, while the data showed a slight preference for the opinion that the amount of required Bible courses is about right (see table 2), they indicated strong support that the Bible classes contributed to the spiritual growth of the students, that they should be taught with academic rigor like other classes, and that they are a complement to the overall educational program of the institution no matter how integrated to the Christian worldview the rest of the academic program may be.

Integration of Faith and Learning

The remaining questions address the issue of integration of faith and learning in light of the real or imagined dichotomy between sacred and secular. Questions five and eight attempt to assess the teachers' concept of integration and the degree of integration they perceive they are accomplishing in their classes. One question

TABLE 5

TENDENCY FOR BIBLE CLASSES AND SEPARATE BIBLE
DEPARTMENTS TO POLARIZE BETWEEN SECULAR
AND SACRED OR SERVE AS COMPLEMENTS

=====				
	Polar- izes	Comple- ment	Depends on people	Unde- cided

<u>General</u> N=300.....	15%	54%	22%	8%
Administrators.....	13%	52%	29%	6%
Bible Teachers.....	9%	58%	18%	15%
Heads of Departments.....	17%	59%	19%	5%
Teachers of Non-Religious Subjects	15%	53%	23%	8%
 <u>Administrators and Faculty</u>				
Antillian College.....	25%	42%	21%	12%
Colombia-Ven. U. College.	5%	74%	16%	5%
Montemorelos University..	15%	56%	23%	6%
West Indies College.....	5%	63%	26%	6%
 <u>Administrators</u>				
Antillian College.....	29%	36%	21%	14%
Colombia-Ven. U. College.	--	80%	20%	--
Montemorelos University..	--	66%	33%	--
West Indies College.....	--	55%	44%	--

TABLE 5--Continued

	Polar- izes	Comple- ment	Depends on people	Unde- cided
<u>Heads of Departments</u>				
Antillian College.....	26%	44%	22%	7%
Colombia-Ven. U. College..	14%	58%	14%	14%
Montemorelos University...	7%	80%	13%	--
West Indies College.....	--	75%	25%	--
<u>Bible Teachers</u>				
Antillian College.....	33%	33%	33%	--
Colombia-Ven. U. College..	--	100%	--	--
Montemorelos University...	9%	45%	18%	27%
West Indies College.....	--	73%	13%	13%
<u>Teachers of Non-Religious</u>				
<u>Subjects</u>				
Antillian College.....	22%	47%	16%	13%
Colombia-Ven. U. College..	--	80%	20%	--
Montemorelos University...	18%	51%	26%	5%
West Indies College.....	7%	60%	28%	5%

suggests a concept of no separation at all between sacred and secular: "no true knowledge is totally devoid of Christian and moral implications." The second question allowed the existence of two different but congenial realities which the teacher must bridge through the use of spiritual applications: prayer in class, clippings on the bulletin board, etc. The third choice categorically affirms the existence of two realms, each of which must be kept within its own domain. According to this posture, the role of education is teaching the student about the reality of life and providing him with the tools to cope with it. The three options in this question contained the philosophical elements pertaining to the nature of truth and the relation between secular and sacred within the biblical concept of the unity of truth, as presented in chapter 3.

The total of all respondents (see table 6) reveals that only 51 percent share the concept of an undivided truth with its holistic worldview and its integrative effect of all knowledge with biblical principles. The remaining 49 percent are divided between the belief of two different but congenial realities, and that of two separate realities which must remain within the limits of their own domain. The largest single block of percentages, however, attests to belief in full integration. The second largest block supports the

TABLE 6

EDUCATORS' CONCEPT OF INTEGRATION OF FAITH AND LEARNING
AS RELATED TO THE SECULAR AND THE SACRED

		Full Inte- gra- tion	Separate Real- lities	Congen- nial Re alities	Under- cided
=====					
<u>General</u>	N=414.....	51%	26%	15%	7%
Administrators.....		54%	24%	14%	8%
Bible Teachers.....		57%	15%	18%	9%
Heads of Departments.....		54%	29%	12%	5%
Teachers of Non-Religious					
Subjects.....		50%	26%	16%	7%
<u>Administrators and Faculty</u>					
Antillian College.....		34%	40%	20%	6%
Colombia-Ven. U. College..		71%	8%	11%	10%
Montemorelos University...		60%	21%	13%	5%
West Indies College.....		62%	17%	12%	9%
<u>Administrators</u>					
Antillian College.....		26%	42%	21%	11%
Colombia-Ven. U. College..		74%	--	13%	12%
Montemorelos University...		88%	11%	--	--
West Indies College.....		66%	25%	--	8%

TABLE 6--Continued

	Full Inte- gra- tion	Separa- te Real- ities	Congen- nial Re- alities	Under- cided
<u>Heads of Departments</u>				
Antillian College.....	38%	39%	19%	3%
Colombia-Ven. U. College..	80%	--	10%	10%
Montemorelos University...	57%	32%	5%	5%
West Indies College.....	63%	--	--	17%
<u>Bible Teachers</u>				
Antillian College.....	29%	43%	28%	--
Colombia-Ven. U. College..	100%	--	--	--
Montemorelos University...	60%	21%	13%	6%
West Indies College.....	65%	5%	20%	10%
<u>Teachers of Non-religious</u>				
<u>Subjects</u>				
Antillian College.....	39%	35%	19%	7%
Colombia-Ven. U. College..	57%	28%	14%	--
Montemorelos University...	55%	22%	16%	6%
West Indies College.....	61%	17%	13%	8%

concept of two separate realities which must be kept under their own domain. It should be noted that at Antillian College the scores were consistently higher in favor of the separate position in all categories except, ironically, the teachers of non-religious subjects.

It should be a matter of concern to Adventist leaders that almost half of their teaching force in Inter-America do not have a clear concept about the unity of truth and its implications for Adventist education. The other possibility is that educators reject this principle. The researcher tends to believe that the data above result from the unconscious infiltration of unidentified and unchallenged secular humanist presuppositions to which they are constantly exposed, combined with a lack of awareness of the issues involved in the epistemological principle of the nature of truth as presented in chapter 3.

Teachers' Efforts to Integrate

Questions six and seven were designed to provide an opportunity for teachers and administrators (since they often also teach) to express how integrative they perceived their teaching to be. The general totals (see table 7) indicate that 70 percent of the respondents perceive themselves as making an effort to integrate their subject matter with biblical teaching. This is 20 percent higher than the statement of belief in the

TABLE 7

TEACHERS MAKING AN EFFORT TO INTEGRATE CLASSES
WITH THE CHRISTIAN FAITH

=====			
	Yes	No	Don't know

<u>General</u> N=247.....	70%	13%	16%
Administrators.....	62%	22%	15%
Bible Teachers.....	84%	8%	8%
Heads of Departments.....	78%	11%	11%
Teachers of Non-Religious			
Subjects.....	68%	16%	16%
 <u>Administrators and Faculty</u>			
Antillian College.....	71%	11%	17%
Colombia-Ven. U. College..	78%	5%	16%
Montemorelos University...	66%	16%	17%
West Indies College.....	72%	15%	13%
 <u>Administrators</u>			
Antillian College.....	50%	20%	30%
Colombia-Ven. U. College..	100%	--	--
Montemorelos University...	34%	33%	33%
West Indies College.....	100%	--	--

TABLE 7--Continued

	Yes	No	Don't Know
<u>Heads_of_Departments</u>			
Antillian College.....	80%	10%	10%
Colombia-Ven. U. College..	80%	--	20%
Montemorelos University...	80%	14%	6%
West Indies College.....	50%	25%	25%
<u>Bible_Teachers</u>			
Antillian College.....	75%	25%	--
Colombia-Ven. U. College..	50%	50%	--
Montemorelos University...	88%	11%	--
West Indies College.....	92%	--	8%
<u>Teachers_of_Non-religious</u>			
<u>Subjects</u>			
Antillian College.....	72%	10%	17%
Colombia-Ven. U. College..	50%	--	50%
Montemorelos University...	66%	19%	15%
West Indies College.....	66%	20%	14%

concept of integration in question five. The table indicates that this is higher for every category of workers. It is interesting to notice that the proportion of educators (20%) who stated their belief in two separate realities now say they are attempting to integrate their classes with the principles of the Christian faith.

On the other hand, the number of those who seem to state that they do not integrate is not insignificant. Among the 247 respondents, for example, 22 percent of the administrators, 11 percent of the heads of departments or deans of school, and 16 percent of the teachers in non-religious subjects openly admitted that they make no attempt to integrate their subject with the principles of Christian faith. Since most administrators teach very little, and since Bible teachers do not need to integrate in the same sense as other teachers, the two most important categories of educators to analyze on this point are the heads of departments or deans of schools and the teachers of non-religious subjects. At West Indies College, one-fourth of the respondents who serve as heads of departments or deans of schools stated that they do not integrate their classes, and one-fifth of the teachers of non-religious subjects seem to have the same attitude. Also, 19 percent of the teachers of non-religious subjects at Montemorelos University stated that

they do not integrate. It is worth mentioning that 72 percent of the teachers of non-religious subjects at Antillian College stated that they do integrate--the highest score on this category. While it is true that the majority has seemingly sided with integration, the remaining 29 percent, who openly state that they do not attempt to integrate and the 16 percent who are undecided or confused represent a challenge to the Adventist educational system. The philosophical implications of the unity of truth, the convictions against materialism and secular humanism, the Christian worldview, and the Christian teacher's sense of mission as expounded in the philosophical framework of chapters 3 and 5 play an important role in helping Adventist educators understand the significance of integrated teaching.

Open Questions

There were relatively few answers to the question indicating the Bible class that the respondents most enjoyed teaching, and to the question asking what aspect of the Bible classes the respondents would change if they had the power to do so. The same was true with the students' questionnaire. The most recurrent appeal about Bible classes from teachers and administrators was the need to make these classes practical to the specific professional needs of the students. This appeal appeared with suggestions such as establishing practical

laboratories which include substantial student participation, witnessing programs, and other outreach projects in the community.

The second most recurrent appeal was for better Bible teachers. Upgrading teachers through in-service training programs and seminars and implementing careful and professional hiring procedures for future Bible teachers were among the suggestions to remedy the situation. Specific complaints of apparent incompetency, mediocrity, and ignorance about teaching methods appeared frequently. This seems to confirm the fears expressed in chapter 5 about the poor qualifications of some Bible teachers in the mission field.

The third most frequent appeal was for the organization of religion departments, separate from the seminaries that train the ministers, which might coordinate and provide direction to the different Bible classes taught in all departments of the institution. Educators in the institutions under study complained of lack of coordination of Bible classes with the different academic departments, lack of logical sequence of the Bible classes, lack of applicability to the nature of the different vocational and professional interests which they serve, lack of professionalism in the selection of personnel for teaching Bible courses, and other deficiencies which could be remedied through the

existence of such a department. Teachers do not seem concerned that the presence of a separate Bible department might polarize things in campus between sacred and secular, although chapter 3 presented this fear as expressed by some Christian educators in other institutions.

Students' Questionnaire

The student questionnaire was designed to discover how senior students enrolled in the four major colleges of the Inter-American Division feel about the Bible courses they have taken as part of their college curriculum. The respondents had opportunity to express their opinions on how they thought Bible classes contributed to their spiritual life, how effective was the methodology employed in teaching Bible classes and, whether Bible teachers manifested an interest in the students' character development or if their approach to teaching was restricted to the mechanics of the class, its facts, and information. Students were asked also about the amount of required Bible credit as a requisite for graduation, and whether the courses were an extra burden constituting an element of religious saturation, or if the courses were perceived as helpful and a blessing. In addition, students were asked their perceptions as to what extent teachers of non-religious

subjects integrated their subject matter with the Christian faith, and how they would describe the spiritual atmosphere at their school. Further, they were requested to identify their favorite Bible class and describe the methodology applied in it. Finally, they had the opportunity to an open question which allowed them to say anything they desired about the institution, its teachers, the Bible classes, and their ideas of the roles these should have in a Christian institution.

Previous Knowledge of Bible
as a Required Subject

Table 8 shows that with the exception of one institution, 50 percent or more of the students knew

TABLE 8

SENIOR STUDENTS' KNOWLEDGE OF BIBLE CLASS REQUIREMENTS
BEFORE ATTENDANCE AT RESPECTIVE SCHOOLS

=====				
	Yes	No	Surprised by amount	Unde- cided

General N=399	21%	50%	16%	12%
Antillian College.....	25%	45%	20%	10%
Colombia Ven. U. College.	14%	60%	17%	9%
Montemorelos University..	17%	57%	8%	18%
West Indies College.....	19%	51%	15%	15%

Bible was taught as a required subject in their school before they actually attended. In fact, the statement established that Bible teaching and the fact that the college was a Christian institution were reasons for their choice of that particular institution. In Antillian College, one-fourth of the respondents stated that the inclusion of Bible courses was a complete surprise to them, while another 20 percent had an idea that Bible would be taught but were surprised that they had to take so many Bible classes. It would be interesting to find out why this is so.

Appreciation for the Bible Classes

A clear majority in all institutions enjoyed their Bible courses and regarded them as a blessing (see table 9). It is interesting to note that in the institution which requires the greatest amount of Bible credits (Montemorelos University) the score is the second highest in the positive appreciation column (73%). It may be recalled that Montemorelos University requires at least double the amount of Bible credits of the other institutions included in the study. By contrast, in Antillian College, an institution with one of the lowest Bible credit requirements, 34 percent of the respondents are equally divided between not being certain whether they appreciated the Bible classes and openly stating

TABLE 9

SENIOR STUDENTS' APPRECIATION OF BIBLE CLASSES

	Yes	No	Not Sure	Don't Know
General N=398.....	64%	11%	13%	11%
Antillian College	54%	17%	17%	11%
Colombia-Ven. U. College...	79%	--	9%	11%
Montemorelos University....	73%	9%	7%	10%
West Indies College.....	63%	9%	9%	18%

that they did not appreciate them. These results would seem to indicate that the more Bible the students have the more they appreciate it, and in those places where they take fewer Bible classes, the less need they feel for it. The fear of saturation expressed in chapter 5 may be unfounded. On the other hand, the fear of secularization when there are gaps in the curriculum without Bible classes seems to be well grounded.

Teaching Methods

Table 10 records student responses to the question whether the Bible classes should be taught in a devotional/inspirational way without academic requirements typical of other subjects, if they should be taught like the secular courses, or if they should be

TABLE 10

SENIOR STUDENTS' OPINIONS THAT BIBLE CLASSES BE TAUGHT
WITH ACADEMIC REQUIREMENTS LIKE OTHER SUBJECTS,
WITHOUT THEM--DEVOTIONALLY, OR WITH A BALANCE
OF BOTH INSPIRATION AND REQUIREMENTS

=====

		<u>Academic Requirements</u>			Don't
		With	Without	Balance	Know

General	N=391.....	22%	43%	28%	6%
Antillian College.....		28%	37%	28%	7%
Colombia-Ven. U. College..		10%	50%	36%	4%
Montemorelos University...		15%	50%	28%	6%
West Indies College.....		25%	37%	34%	3%

taught with both elements present, namely, the academic and the devotional. In the general totals, 43 percent answered that they would like the Bible courses to be taught devotionally/inspirationally and without the academic requirements of the other secular subjects. Of the remaining 57 percent, 22 percent stated that the Bible courses should have the same academic requirements as other courses, while 28 percent stated that they would like to see both elements present. On the other hand, when asked what effect the academic requirements of Bible classes had over their appreciation of spiritual things, 44 percent of the respondents stated that the

academic requirements helped them to take the class seriously and put their best into it, which perhaps they would not otherwise do (see table 11).

TABLE 11

SENIOR STUDENTS' PERCEPTIONS OF HOW ACADEMIC REQUIREMENTS OF BIBLE CLASSES HELPED THEM TAKE THE CLASSES SERIOUSLY, MADE THEM SECULARIZE SACRED THINGS, OR HAD NEITHER EFFECT

=====

	Helped	Secu- larized	No Ef- fect	Don't Know

General N=392.....	44%	24%	17%	15%
Antillian College.....	38%	29%	18%	15%
Colombia-Ven. U. College..	27%	50%	9%	14%
Montemorelos University...	58%	15%	16%	11%
West Indies College.....	56%	12%	15%	17%

In only one institution did 50 percent of the respondents indicate that the academic requirements interfered with their appreciation of spiritual things and that Bible courses had a secularizing effect on a sacred subject. There is the danger of secularizing the sacred by emphasizing on the mechanics and the content of the subject matter over the spiritual interests of the students, as expressed on chapter 3. Chapter 4, however, established the fact that in the case of Adventist education, these two phases have coexisted without major problems. The Bible class has been taught academically--

with tests, grades, and other requirements--since Uriah Smith's time. Students in contemporary Bible classes stated that the academic rigor helped them to take the class seriously and put their best into it, which perhaps would not have been true otherwise.

Teachers' Interest in Character Development

One of the objectives of this study was to collect data on students' perceptions of the way the Bible courses and those who teach them fulfill the general purpose which apparently motivates Adventist educators to include Bible as a required subject. Students were asked whether they perceived their teachers as being interested in using the Bible class as a vehicle to foster character development and spiritual nurture, or if teachers allowed themselves to get so involved with facts, data, information, and mechanics in the cognitive content of the subject that the former was left out. Forty-one percent of the total indicated that their Bible teachers showed interest in the character and spiritual development of their students and, additionally, 20 percent stated that there was a balance of both concerns (see table 12). Only 29 percent indicated that teachers allowed themselves to become absorbed in the mechanics of the subject at the expense of the spiritual and character

TABLE 12

SENIOR STUDENTS' PERCEPTIONS OF BIBLE TEACHERS' RELATIVE
INTEREST IN STUDENTS' SPIRITUAL DEVELOPMENT, THE
MECHANICS OF THE CLASS, OR BOTH

	Spiri- tual	Mecha- nics	Both	Unde- cided
General N=397.....	41%	29%	20%	10%
Antillian College.....	36%	35%	21%	8%
Colombia-Ven. U. College....	29%	28%	29%	14%
Montemorelos University.....	51%	26%	13%	10%
West Indies College.....	50%	18%	22%	10%

needs of their students. At Montemorelos University and West Indies College, 50 percent of the students said that their Bible teachers presented the class with sensitivity towards their spiritual needs. Bible teachers in senior colleges in Inter-America seem to be following the purpose of the Bible class as expressed in chapter 5, namely, to nurture the spiritual life of their students.

The Amount of Required Bible Credit

On question five (table 13) students were asked their opinion about the amount of Bible credit they were required to take as part of their program of study. The general row shows that 36 percent of the students felt they should have more Bible courses. Next, 32 percent think it should be less, and 24 percent think the

TABLE 13

SENIOR STUDENTS' JUDGMENTS THAT THE AMOUNT OF REQUIRED
BIBLE CREDITS BE MORE, LESS, OR AS IS

=====

	More	Less	As Is	Don't Know

General N=385.....	36%	32%	24%	7%
Antillian College.....	32%	37%	21%	9%
Colombia-Ven. U. College..	39%	27%	26%	8%
Montemorelos University...	52%	15%	31%	1%
West Indies College.....	26%	39%	25%	10%

required amount of Bible credit is right as it is.

Respondents in two institutions, however, departed from the general opinion by casting their largest percentage with those who feel Bible-credit requirements should be less: West Indies College (39%) and Antillian College (37%). Once again, it is surprising that in Montemorelos University where students take a Bible course every quarter they are in residence, 52 percent, the highest score, believe they should have more Bible courses, while 31 percent feel the present requirements are appropriate. Eighty-three percent of the respondents either want more or feel that the amount of Bible requirements in their curriculum is adequate. Next is Colombia-Venezuela Union College with 65 percent, then Antillian College with 51

percent. Once again, students attending institutions where there is a larger amount of required Bible classes seem to want more, whereas those who have fewer wish to have less.

Religious Experience Versus Substance

One of the tensions present in a Bible class is the one existing between the need to feed the soul while at the same time trying to feed the mind (as noted in chapter 5). Students were asked to give their opinions about whether their Bible classes increased their spiritual perceptions, provided a devotional, religious experience with little intellectual substance, or fed their minds providing a large dosage of information, facts, and doctrines with little or no religious experience. The researcher regrets a flaw in this question since a fourth choice was not included to balance the possible responses; namely, a choice where students could state that both elements were present, substance and religious experience. It was included in the original English questionnaire but was overlooked in the translation into Spanish. Since three of the four institutions surveyed answered the Spanish questionnaire, the researcher did not record the answers given by the one English-speaking institution that had the four choices. The results are given here, however, (see table 14) in the awareness that no firm conclusions should be

TABLE 14

SENIOR STUDENTS' PERCEPTION OF BIBLE CLASSES AS SPIRITUAL
BUT WITH LITTLE SUBSTANCE, WITH MUCH INFORMATION BUT
LITTLE SPIRITUAL EXPERIENCE, OR NEITHER

=====

	Spiri- tual	Infor- mation	Neither One	Don't Know

General N=359.....	49%	26%	17%	8%
Antillian College.....	46%	27%	18%	9%
Colombia-Ven. U. College....	55%	30%	10%	5%
Montemorelos University.....	56%	23%	15%	5%
West Indies College.....	44%	28%	19%	8%

drawn in this case since it is not known how the answers would have been distributed had the fourth choice been available. In all cases, the highest scores were registered under increased spiritual perception but not much substance. The responses on table 15, however, hint that the answer probably would not have differed significantly had the fourth choice been available.

Table 15 records the students' opinion about the methods used by their Bible teachers in their favorite Bible class. Five categories were included: demanding, same as other subjects, easier, inspiring but without academic requirements, and presented more like a lecture than like a class. Students were asked to state which of the above

TABLE 15

SENIOR STUDENTS' DESCRIPTION OF THE ACADEMIC REQUIREMENTS
AND THE TEACHING METHOD OF THEIR FAVORITE BIBLE CLASS

=====

	Demanding		Like Others		Easier		No Re- quire- ments		Lecture	
	Best/Least		Best/Least		Best/Least		Best/Least		Best/Least	
	N=84		N=82		N=75		N=80		N=79	
Tot.	39%	61%	72%	28%	55%	45%	66%	34%	63%	37%
	N=43		N=49		N=42		N=36		N=43	
A.C.	51%	49%	73%	27%	50%	50%	72%	28%	67%	33%
	N=6		N=5		N=2		N=3		N=4	
C.V.	33%	67%	60%	40%	50%	50%	67%	35%	50%	50%
	N=16		N=10		N=16		N=24		N=15	
M.U.	--	100%	80%	20%	81%	19%	79%	21%	60%	40%
	N=19		N=18		N=15		N=17		N=17	
W.I.	47%	53%	67%	33%	40%	60%	35%	65%	59%	41%

*Abbreviations:

Tot. = Totals

A.C. = Antillian College

C.V. = Colombia-Venezuela Union College

M.U. = Montemorelos University

W.I. = West Indies College

they considered the best and the least appropriate to describe their favorite Bible class. The number of respondents is given for each category in each institution. The largest percentages registered support

for the following opinions:

1. Students' favorite Bible classes were not demanding.
2. Their requirements were similar to those of other classes.
3. Some of their favorite Bible classes were easier than other classes.
4. Other Bible classes were inspiring but without academic requirements.
5. The classes were presented more like a lecture than a class in most cases.

By locating the largest percentages the reader can see that these answers are consistent throughout most of the table. Added together the answers certainly do not convey the message that the students picture their favorite Bible classes as being strong and substantial while balanced by an inspiring experience.

Bible Classes and the Students' Load

Since the college students' academic load, extra-curricular activities, and daily schedule usually tax their strength and apply pressure on their time, the Bible classes could be regarded by some as an added burden. This fear was posited in chapter 5 reflecting the opinions of Christian educators who were concerned that an emphasis on mechanics could secularize the Bible class making it just another requirement to fulfill. The

majority of the Inter-American students who responded to the questionnaire, however, do not seem to think so. On question seven, students were given the opportunity to state how they regarded the Bible courses in relation to their daily schedules. Students could mark one of three options:

1. If it wasn't for Bible courses, I would leave myself very little time for spiritual study and reflection. I appreciate them.
2. It is an added burden to my already heavy class and activity schedule.
3. It doesn't make any difference for me one way or the other.

The largest percentage of opinions were recorded under the first choice. In fact, the average of the total opinions for that choice was 51 percent (see table 16). It is important to notice, however, that one-fifth of the respondents from Antillian College, almost one-fourth of the respondents from Colombia-Venezuela Union College, and almost one-fourth of the respondents from West Indies College regarded their Bible courses as an added burden. These last figures may be indicative of a deeper problem within the system. It is not likely that students who chose to attend an Adventist institution knowing that it was a religious school (and perhaps because of it) get so frustrated and discouraged over

TABLE 16

SENIOR STUDENTS' EVALUATION OF BIBLE CLASSES AS
STIMULATING THEIR DEVOTIONAL LIFE, AS AN ADDED
BURDEN, OR AS NEITHER HELP NOR HINDRANCE

		Devo- tional	Added Burden	Neither	Don't Know

General	N=378.....	51%	18%	12%	18%
Antillian College.....		46%	20%	15%	18%
Colombia-Ven. U. College....		52%	24%	5%	19%
Montemorelos University.....		66%	8%	5%	21%
West Indies College.....		48%	23%	15	12%

their required Bible classes that they regard them as an added burden. When as many as one-fifth, and one-fourth, of the students feel that way, it is an indication that there is something wrong. Perhaps the curriculum is overloaded. The Bible classes may be presented in a poor, unattractive way by unskilled personnel. Perhaps the rest of the college environment is so foreign to the spiritual interests that the Bible class seems boring and insipid. The proportion of non-Christian students may be too high. Other possibilities might be explored to detect and correct the cause.

Bible Credit and the Appreciation
for Spiritual Things

The possibility exists that a school could

saturate the student with religion and religious requirements to the point of being counter-productive. On question eight (table 17) students were asked to state if they considered that the amount of required Bible courses helped them to keep spiritual things first in their

TABLE 17

SENIOR STUDENTS' EVALUATION OF THE EFFECT OF BIBLE CLASSES IN HELPING THEM TO KEEP SPIRITUAL THINGS FIRST, LOSE INTEREST IN RELIGION, OR NEITHER HELPED NOR HINDERED

		Helped Me	Lost In- terest	Neither	Don't Know
General N=379.....		52%	17%	13%	17%
Antillian College.....		46%	24%	16%	14%
Colombia-Ven. U. College....		50%	10%	20%	20%
Montemorelos University.....		69%	4%	6%	20%
West Indies College.....		51%	18%	10%	21%

lives, if they felt that so many required credits in Bible had a negative effect on them toward the Bible and spiritual things in general, or if the amount of required courses really did not affect them one way or the other. The majority in most cases said that they regarded the Bible courses as helpful in keeping spiritual things first. A significant number of students in one institution stated that so many Bible courses on their

program made them lose interest in God and religion. The tensions between the ideal and the practical and the spiritual and the material as described in chapter 3 are present in regard to the Bible class.

Bible Classes in a Christian Institution

In the case of a Christian institution with committed Christians on its faculty who integrate subject matter with faith, the question may be raised if it is necessary that students be required to take Bible classes. Should formal Bible study be part of the curriculum in a Christian institution? The clear majority (59-69%) in all cases said yes (table 12). Students were

TABLE 12

SENIOR STUDENTS' OPINION AS TO WHETHER BIBLE SHOULD BE PART OF THE CURRICULUM

=====				
	Yes	No	Voluntary Attendance	Don't Know

General N=388.....	64%	11%	15%	10%
Antillian College.....	59%	15%	14%	11%
Colombia-Ven. U. College..	68%	9%	18%	5%
Montemorelos University....	68%	6%	15%	11%
West Indies College.....	69%	7%	18%	6%

asked to further state if they regarded the Bible classes to be a complement to the already existing Christian environment, if they are unnecessary because of it, or if the Bible class does not make a difference. The largest percentage (58%) of opinions were registered under complement (see table 19).

TABLE 19

SENIOR STUDENTS' OPINIONS THAT BIBLE CLASSES BE REGARDED AS A COMPLEMENT, UNNECESSARY, OR INSUFFICIENT TO MAINTAIN THE SPIRITUAL TONE AGAINST SECULARISM

=====

	Comple- ment	Unnec- essary	Insuf- ficient	Don't Know

General N=371.....	58%	13%	10%	19%
Antillian College.....	46%	23%	10%	20%
Colombia-Ven. U. College...	62%	5%	5%	29%
Montemorelos University....	70%	6%	4%	19%
West Indies College.....	54%	13%	19%	14%

There are some implications in the students' responses to the questions above. Students seem to perceive a united worldview with no artificial separation between sacred and secular (as presented in chapter 3). Seeing the Bible fitting in with the rest of the subjects in their programs and complementing their content may indicate that the students are participating in an integrated educational program as described in chapter 5.

Character Development

When asked if they believed Bible classes were helpful, if such help was insignificant, or if Bible classes had nothing to do with their character development, students' opinions clearly supported (55%) the belief that Bible classes were helpful towards their character development (see table 20).

TABLE 20

SENIOR STUDENTS' PERCEPTIONS OF EFFECT OF BIBLE CLASSES ON THEIR CHARACTER DEVELOPMENT

	Help- ful	Insig- nificant	No Re- lation	Don't Know
General N=379.....	55%	14%	18%	13%
Antillian College.....	50%	16%	21%	13%
Colombia-Ven. U. College..	54%	14%	14%	18%
Montemorelos University...	71%	4%	11%	14%
West Indies College.....	49%	16%	20%	15%

Teachers' Integration of Faith with Secular Subjects

When asked to describe how they perceived their teachers' integration of secular content of their non-religious subjects with the Christian faith, the majority of the respondents at West Indies College (57%) and Montemorelos University (53%) responded affirmatively;

and the largest percentages in the case of Antillian College (47%) and Colombia-Venezuela Union College (42%) stated that most teachers do integrate their subject with Christian beliefs (see table 21). An average of 17 percent, however, said that teachers seldom or never integrate their subject matter with the faith.

TABLE 21

SENIOR STUDENTS' PERCEPTION OF TEACHERS' REGULAR
INTEGRATION OF THEIR COURSES WITH THE
PRINCIPLES OF THE CHRISTIAN FAITH

=====				
	Yes	No	Little	Don't Know

General N=374.....	50%	17%	18%	14%
Antillian College.....	47%	19%	17%	16%
Colombia-Ven. U. College..	42%	8%	31%	19%
Montemorelos University...	53%	23%	12%	12%
West Indies College.....	57%	11%	22%	10%

Overall Christian Environment

Finally, senior students were asked to point out which of the following characteristics best and most poorly described the spiritual atmosphere in their institution: spiritual, narrow sectarian, or materialistic and secularized. The general row (see table 22) recorded the highest percentage under spiritual on the positive (26%) and not materialistic and

secularized on the negative (23%). The table shows that most responses do support that pattern proportionally.

TABLE 22

SENIOR STUDENTS' EVALUATION OF THE OVERALL
CHRISTIAN ENVIRONMENT AT THEIR SCHOOL

=====

	Spiritual		Narrow Sectarian		Materialistic Secularized	
	Yes	No	Yes	No	Yes	No
-----	-----					
General N=372...	26%	10%	12%	15%	14%	23%
Antillian College	26%	9%	16%	11%	16%	22%
Colombia-Ven. U.						
College.....	38%	5%	5%	14%	9%	29%
Montemorelos Univ	25%	9%	8%	16%	13%	29%
West Indies Col..	24%	13%	9%	23%	15%	16%
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Favorite Bible Classes

Seven Bible classes received the most frequent mention as favorites. In first place was Life and Teachings of Jesus; second, Bible Doctrines (in some places called Christian Beliefs); third, Daniel and Revelation; fourth, a tie between Gift of Prophecy and Christian Home Administration; and fifth, a tie between Acts and Epistles and Christian Education.

The first two choices of the students coincide

with the first two choices of the faculty when asked which Bible classes they enjoyed teaching the most. Many others were mentioned but the above received the most votes.

Open Comments

Students had an open question which provided them with the opportunity to elaborate on their answers or to say anything they wanted on the issues under consideration. The most frequent responses expressed appreciation for Bible classes. Students repeatedly stated they had been helped and blessed academically and spiritually by different classes taught by certain teachers (often giving specific names).

Second in occurrence were statements indicating concern about the role of the Bible teachers as models for the ideals that they present in the Bible classes. Students would like to see more consistency between the teaching and the demonstration of the Christian virtues and ideals which are espoused. The same degree of concern for better modeling also occurred concerning the quality of teaching in the Bible classes. Many of the observations on this theme approached vehemence. They pleaded for trained teachers to teach Bible courses and complained that some Bible classes were dry and boring. The frequency and intensity of the expressions would seem to indicate that there is a problem in this area which

calls for some kind of prompt, remedial action. It seems clear that the overall attitude of the students toward the Bible classes is a positive one; they seem to appreciate them but would like to see improvement in the professional performance of the teachers. This may support the expressed concern that Bible classes are often staffed by ex-pastors or people who were not trained to teach Bible.

Third in frequency of occurrence were observations praising the way teachers are integrating their non-religious subjects with the faith which, they said, provides them with a holistic worldview. Other students expressed with equal amounts of incidence that they are concerned about the spiritual atmosphere of their institution. One added that he saw little difference between his institution and a secular university. Teachers' tendency to appear learned and engaging in theological debates while ignoring students' spiritual needs as well as disregarding the students' level of understanding about theological issues was also pointed out with equal frequency by the students.

Synthesis

The analyses of data in the preceeding tables may be synthesized in the following statements:

1. The difference in the amount of Bible credit

required in the institutions of higher education included in this survey does not seem to affect the way students feel about the Bible courses. Students who attended the institutions where more Bible credit was required did not seem to want the amount of required Bible classes to be reduced, nor did they manifest any lesser degree of appreciation for their Bible classes than students in the institutions where the amount of required Bible classes is considerably less. In fact, the opposite seems to be the case.

2. Students seem to be more positive about the amount of required Bible credit than the teachers. Teachers and administrators seem to be more inclined to think that students should have fewer Bible-credit requirements.

3. Both students and teachers seem to believe that the Bible classes contribute to the spiritual growth of the students. In the case of the teachers and administrators, however, this belief was not strongly conveyed.

4. Educators seem divided over the question of whether the Bible classes should have the same academic rigor and requirements as other classes. The highest percentage of opinions, however, is in favor of the same requirements. Overall, 40 percent of the students manifested that, in their opinion, the Bible class should

have no academic requirements. It is surprising that more students did not indicate this choice. It is also surprising that more teachers did not chose a balance between academic rigor and devotional emphasis.

5. Both students and educators agreed that the Bible classes constitute a complement in the Adventist curriculum to the integrated treatment of non-religious subjects.

6. Only half of the educators surveyed indicated adherence to the concept of no division between secular and sacred. The other half seems to believe in the reality of two realms--a secular and a sacred. Of that 50 percent, a surprising 26 percent adheres to the concept of two separate realms which must not interfere with each other. Curiously, those institutions where this theological conviction seems to have more adherents are those where the students' responses reflect the highest marks on the negative options.

7. The majority of the educators who responded see themselves integrating their courses with the elements of the faith. The majority of the students agree with that appraisal. It is a matter of concern, however, that there is a group of 22 percent among administrators, 11 percent among the heads of academic departments or deans of schools, and 16 percent among the teachers in non-religious subjects who openly admit that

they make no effort to integrate their subject with the Christian faith. Some institutions seem to have a larger concentration of such educators than others.

8. Both educators and students showed concern for improving the professional performance of Bible teachers.

9. Most students manifested that they not only knew that Bible was taught as a required subject in their school before they enrolled, but they seemed to suggest that this fact was a reason why they chose to attend their respective college.

10. The clear majority of the surveyed students stated that they enjoyed their Bible courses, and regarded them as a blessing and an aid in keeping their student life spiritual.

11. Most of the student respondents perceived their teachers as interested in the spiritual development of students and as conducting their Bible courses in such a way that there was a balance between the spiritual needs of their students and the cognitive content of the subject.

CHAPTER VII

SUMMARY CONCLUSIONS AND RECOMMENDATIONS

Summary

This work sought to identify the contributions required Bible classes make towards the achievement of spiritual educational goals in Seventh-day Adventist institutions of higher education in the Inter-American Division. Four main aspects were explored:

1. To discover how educators and students feel about the number of Bible classes required by the programs of study in their respective institutions, and students' appreciation of these classes.

2. To discover how teachers and students feel about the quality of the Bible classes, namely, the methods employed in teaching, the academic requirements set for the classes, and the teacher-student relationship.

3. To discover how educators and students view these Bible courses contributing toward the achievement of spiritual educational goals.

4. To discover how educators perceive the concept of integration of faith and learning; if they perceive themselves as integrating their subject matter with the

elements of the Christian faith; and if the students perceive that their teachers are integrating.

A few other aspects which derive from these four were also explored: e.g., the proportion of students to whom required Bible classes in their chosen field of study was unexpected, those who were surprised by the amount of the requirements, or how many were looking for such an element within their curriculum and feel they found it. Another related issue deriving from the four aspects stated above is students' and educators' perceptions of how the presence of required Bible classes in the curriculum and of religion departments contribute to either the spiritualization or the polarization between the secular and sacred fields on the campus.

The presence of Bible classes in the context of a college liberal arts curriculum is the product of the conviction that the Bible is not antithetical with knowledge. The relationship between the knowledge found in the Bible and the knowledge found in all disciplines encapsulated by academia is the product of a set of philosophical presuppositions and beliefs known as integration of faith and learning.

These issues made it mandatory that a philosophical rationale, be built from which to analyze the historical development of the presence of the Bible classes within the Seventh-day Adventist educational

system. With this philosophical rationale it was possible to evaluate the contemporary ideals concerning the application of these philosophical principles. The historical background added scope and foundation to the actual findings produced by the survey.

In compliance with this strategy, the researcher sought to explore in contemporary literature the philosophical implications of knowledge, its nature and its relationship between sacred and secular. Starting with the very definition of knowledge itself, larger questions were explored such as the relationship of knowledge with truth. Since knowledge is the product of man's quest for truth, the epistemological discussion of the nature of truth was in order. The discussion was guided by considering four crucial elements of truth, namely, the origin of truth, the nature of truth, the sources of truth, and man's perceptions and understanding of truth.

In order to explain the contemporary tensions between sacred and secular, the next logical step was to deal with the effect that the existing conflict between good and evil has upon knowledge and truth. Product of the lack of understanding about this conflict as applied to knowledge are the extreme and diametrically opposed positions of mysticism and materialistic, secular humanism. Dealing with these extremes, reasons were

advanced why Christian education and Christian educators must not adopt them.

Now the way was clear for dealing with knowledge from the Christian perspective. This section analyzed the intense debate about the separation between sacred and secular in the context of Christian education and the arguments of those who stand on both sides of the issue. Stemming from these positions are trends and attitudes which confront Christian education with multiple practical and ideological problems. Issues such as objectivity, indoctrination, authority, and others were studied and brought into focus through the Christian position.

Once an ideological platform was defined, it was appropriate to look for the historical roots of the Bible classes within the Seventh-day Adventist educational practice which, seen through the adopted philosophical rationale, gave direction to the evaluation of such events.

Once the philosophical and historical backgrounds were obtained, the ideals Adventists attempt to achieve through the Bible classes in their system of education, were analyzed, how they present those ideals in statements of philosophy, aims, goals, and objectives as published in their college catalogues in both the North American and Inter-American Divisions, and the

expectations they attempt to satisfy through the Bible classes.

Then, the researcher was ready to interpret the responses received from the questionnaires sent to the four senior colleges in the Inter-American Division, and satisfy the four aspects this study attempted to explore.

Assumptions and Conclusions

Assumptions

The following assumptions, based on the research done for this work, provide a frame of reference from which the conclusions were drawn.

1. Truth is eternal since it originates in God.
2. Truth is universal; its existence is not dependent on its recognition.
3. Truth is unified. There are no true dichotomies between the realms of the ideal or the real, the essence and the presence, the secular and the sacred in ultimate truth.
4. Truth is known to man only as God chooses to reveal it.
5. God reveals truth through two main sources: special revelation as recorded in the Bible and inspired writings, and nature when studied within the framework of the Bible.
6. Unaided, the human finite mind is limited by

sin is unable to grasp truth.

7. Man is able to grasp only portions of truth at any time.

8. The tensions or dichotomy between parts of the same truth are due to man's limitations in understanding the whole truth and is often the product of emphasizing one portion of a truth at the expense of another.

9. Experience is a vehicle through which truth can become meaningful to man but can not become a norm, in substitution of truth.

10. Incomplete or distorted pieces of truth can lead man away from truth and from God.

11. Mysticism and secular humanism are extreme and antagonistic philosophies stemming from the misunderstanding of the existing relationship between the sacred and the common activities called secular.

12. Christian education is diametrically opposed to the philosophical presuppositions of secular humanism. It is not possible to combine both philosophies in a school without creating confusion and weakening the impact for Christian commitment that Christian education is supposed to have upon its students.

13. Knowledge from the Christian perspective is a total worldview which leads to a complete life-style that:

- a. is supernaturalistic
- b. denies the existence of a dichotomy between sacred and secular
- c. believes in the existing conflict between good and evil
- d. expects Christian education to assist its students in learning to see information, events, attitudes, and actions in light of this conflict
- e. believes in integrating the context of the different disciplines with the elements of the Christian faith.

14. Christian educators should be committed Christians with a sense of mission. No concern for indoctrination, neutrality, or objectivity should weaken their efforts in helping their students to think Christianly and make Christian choices and decisions.

15. The presence of Bible classes in the curriculum and the integration of the other courses with the principles of the Bible, the elimination of the study of the classics from the curriculum, the concept of manual labor, and the general spiritual tone of the school atmosphere were influential factors leading to the following early Adventist educational events:

- a. the closing of Battle Creek College and its reopening

- b. the themes of the Harbor Springs Convention
- c. the establishment of Avondale College
- d. the moving of Battle Creek College to Berrien Springs.

16. Even though Bible was part of the curriculum in Adventist education from the very beginning, it was taught as a class with academic requirements. It was the conviction and purpose of Adventists at the time that the Bible should be at the center of all activities in their institutions and play a major role in the students' educational process.

17. The curriculum at Battle Creek College made room for one course in Bible every term when it operated in regards to the wishes of the leaders of the church and the counsel of Ellen G. White. Prior to that, Ellen White had spoken of Battle Creek as a false model.

18. At Avondale College the Bible was studied daily as a class, and all other courses were taught from the point of view of the Bible. When Ellen White left Australia she spoke of the college there as a successful experiment to be regarded as a correct model, even though she clearly rejected the concept of a blueprint.

Conclusions

1. Most contemporary Adventist institutions of higher education require an average of only one Bible course a year in their courses of study.

2. There should be no gaps in which the Bible class is deleted from the curriculum.

3. Bible classes should be practical and relevant, but they should not be considered an encyclopedia of human knowledge.

4. The main purpose of Bible classes is redemptive, not cognitive. Their aim is to produce changed lives. The Bible classes, however, should not be regarded as easy credit by students lest the course lose its seriousness. A delicate balance is required, therefore, between the redemptive function of the Bible classes and their cognitive and academic functions.

5. Bible teachers should be trained professionals whose field of specialization is a Bible-related discipline and who have received training in the tools of the teaching profession.

6. Bible teachers should be pious, committed Christians who are able to demonstrate in their lives the practical virtues and graces of the truths they teach.

7. All Seventh-day Adventist institutions of higher education in the Inter-American Division included in this study, except one, require the equivalent of one Bible class a year in their different study programs.

8. Most college seniors in the institutions of higher education included in this study seem to

appreciate their Bible classes, regarding them as a blessing.

9. Student appreciation for the Bible classes did not appear to be weaker in the one institution that required double the amount of Bible classes in its programs of study as the other institutions surveyed; in fact, it seemed to be stronger.

10. Students seem to be more positive about the amount of required Bible credit than their teachers who seem to be more inclined to think that students' Bible requirements should be decreased rather than increased.

11. Students seem to be more certain than their teachers that the Bible classes are a positive contribution to their spiritual development. Both seem to think that Bible classes and the religion department do not polarize the institution into two camps--sacred and secular.

12. While educators appear to be almost equally divided between the three choices of whether the Bible classes should be taught devotionally but with no academic requirements, with the same academic requirements as other courses, or with an equal balance between academic rigor and devotional emphasis, students feel more strongly that these courses should emphasize their spiritual, devotional function more than their academic function.

13. Only half of the educators surveyed seem to believe in the unity of truth (no dichotomy between sacred and secular). Twenty-six percent manifested belief in two separate, irreconcilable realities that must be kept within their respective realms.

14. The majority of the educators stated that they are making an effort to integrate their non-religious courses with the Christian faith. The majority of the students indicated that this appears to be so. This compared with contradictory responses elsewhere would seem to indicate that while educators in Inter-America are committed Christians and believe in the concept of teaching from the Christian point of view, they do not seem to understand all the philosophical roots and implications involved in this principle.

15. There seems to be a strong feeling among educators and students that the professional qualifications and performance of Bible teachers need to be improved. Both groups asked that careful and professional screening techniques be applied in the hiring of personnel to teach Bible classes. Respondents want to see better coordination and an improved logical sequence of the Bible classes in the different programs of study. They desire classes designed to meet the practical needs of students in the different programs of study.

In sum, educators in the four institutions of higher education included in this study seem to be committed, creationist, supernaturalist Christians who are trying to integrate their non-religious subject matter with the tenets of the Christian faith, but do not seem to be fully aware of all the implications of this educational philosophy. Students seem to appreciate whatever amount of required Bible credit their institution requires providing the courses are practical, provide spiritual nourishment, have substance, and are taught attractively and effectively by a good Christian model.

Recommendations

In light of these conclusions the following recommendations might be useful for the improvement of Bible teaching at the college level in the Inter-American Division:

1. To conduct in-service training seminars for the faculty and staff who work in the different educational institutions of higher education in order to acquaint them with the most important features of the Seventh-day Adventist philosophy of education within the context of the theme of integration of faith and learning, within the framework of the philosophical presuppositions of Christian education, and in contrast to the philosophical presuppositions of secular humanistic education.

2. To organize a committee that will give study to procedures tending to regulate the amount of Bible credits to be required in each institution with the intention of diminishing the great differences now existing.

3. To take immediate steps to remedy the professional weaknesses of Bible teachers throughout the division by:

- a. the elaboration and adoption of guidelines for professional screening and hiring policies for Bible teachers
- b. mandatory upgrading for untrained teachers
- c. continuing education policies and opportunities for qualified personnel.

4. To give study to and adopt aims, goals, and objectives for the Bible classes throughout the division.

5. To establish an organism whose mission is to provide, promote, and share materials, methods, lectures, seminars, reviews, and journals that may give ideas for integrating each specific field of study with the elements of the Christian faith that apply.

6. To encourage each Adventist educational institution to conduct a self-study periodically so that those who work there may determine how closely they are fulfilling their stated institutional goals and objectives.

Recommendations for Further Study

Further study could be given to this topic using the inferential statistical method for studying the following problems:

1. Find the relationship and significance between the variables that account for the differences in attitudes toward the Bible classes among students of the different institutions.

2. Identify the variables that may account for the apparently more secularized attitude which seemed evident among students and educators in some of the institutions included in this study.

3. Determine the relationship existing between the Bible classes, the general spiritual atmosphere of the college, and the degree of integration taking place in the non-religious subjects.

APPENDIX A

QUESTIONNAIRE FOR TEACHERS AND ADMINISTRATORS

Qualifications

This questionnaire will be given to college-level teachers and administrators on the following basis:

Administrators:

- a. Presidents
- b. Academic Deans (or Vice-presidents)
- c. Registrars
- d. Department heads.

Teachers. Must be regular full-time employees of the college:

- a. Those teaching Bible courses at the college level who teach them to non-Theology or Religion majors.
- b. Those teaching in non-religious or biblical areas (science, math, language, literature, etc.), at the college level.
- c. Dean of the seminary or religion department in the colleges.

Instructions

This questionnaire is designed to test the opinion among Adventist educators at the college level in the Inter-American Division, about the adequacy with which the Bible courses included in the curriculum fulfill their intended goals and objectives. It also attempts to recollect their opinion concerning the amount of

Bible credits required as part of the student's training, and their opinion concerning the spiritual emphasis on the secular subjects.

It is important that you answer candidly and sincerely. In order to assure complete anonymity, you are not expected to write your name. However, if you wish to make yourself available for a follow-up interview, should any be conducted in your area, feel free to sign. In any event, your responses written or oral will be held in the strictest confidentiality.

Please answer which statement best and which least describes your opinion, or represents reality as you perceive it to be at your school. You must mark your answers in two of the three statements on each set: one indicating that it describes your opinion or reality the best, and the other indicating that it describes your opinion or reality the least appropriately.

Example: Let's say that a young person heard about your institution through his/her pastor. The pastor counseled the prospective student to apply for admission since it is a strong Christian institution where he/she will have an opportunity for further study of the Bible through Bible classes, get a practical and deeper understanding of the Christian's lifestyle under a favorable environment, and receive a sound education. The student, now in school, receives a questionnaire with the following set of questions which he is instructed to answer following the same method as above. In this case the student should answer as follows:

Before arriving at this school:	Best	Least
a. I had no idea that I would have Bible as a subject.	_____	_____ <u>X</u>

- | | Best | Least |
|--|-------|-------|
| 3. How should Bible be taught? | | |
| a. I believe it should be taught inspiration-ally, devotionally, but totally stripped of any academic rigor. | _____ | _____ |
| b. I believe it should be taught with the same discipline and academic rigor as any other class, otherwise students won't take it seriously. | _____ | _____ |
| c. I think devotion and academic rigor are not mutually exclusive terms. It is possible to have a balance of both and not allow one to happen at the expense of the other. | _____ | _____ |
| 4. Bible as a separate subject in a separate department. | | |
| a. Having Bible classes and a Bible department tends to polarize things into two camps: secular and religious. The Bible class is expected to provide for the religious needs while the other courses feel perfectly happy in remaining secular, and thus leaving it to the student to put it all together. | _____ | _____ |
| b. The Bible class is a necessary complement in any school no matter how well integrated into the Christian world-view all other courses may be. It is just as necessary as a course in English language despite all other courses being taught in English. The Bible department only assures the quality and the professionalism of Bible teaching. The subject deserves no less. | _____ | _____ |
| c. It is the people in the school who determine how far religion permeates the campus and/or the life of its students; not the Bible Department or the Bible class. | _____ | _____ |
| 5. Concerning integration of the faith with subject matter. | | |
| a. I believe that there is no true knowledge that is totally devoid of Christian and moral implications. Teaching any subject from the purely secular point of view | | |

- | | Best | Least |
|--|-------|-------|
| without bringing the Christian world-view into it, is making an artificial separation and thus violating the integrity of the subject matter. The responsibility of Christian education is to help the student to see everything in the universe from the Christian perspective, through Christian eyes; providing the applications are not phony or artificial. | _____ | _____ |
| b. It is desirable to spiritualize secular subjects by having prayer in class, reading chosen religious "gems," making spiritual applications from secular facts as they stem from the lessons, and other similar methods. | _____ | _____ |
| c. To me there is a legitimate place for religious knowledge and another for secular subjects. The two can exist in harmony perfectly well, providing each stays within its own domain. Part of the duty of education is to make the student aware of this reality and teach him a sense of balance in every aspect of life. | _____ | _____ |

Please mark your answer in the blank which best applies:

- | | Agree | Dis-
agree | Don't
know |
|---|-------|---------------|---------------|
| 6. When I prepare my classes I make special efforts to demonstrate to my students how the lesson for the day and the subject in general are related to Christian truth. | _____ | _____ | _____ |
| 7. If my students were questioned on this matter the majority would most likely say that I teach my subject from the Christian point of view. | _____ | _____ | _____ |
| 8. I simply don't believe in meddling with issues outside of my own discipline. I stick to my subject matter. That is the best service I can give to my students. | _____ | _____ | _____ |

9. The Bible class I have enjoyed teaching the most is
-
10. If it were left entirely to me to make a decision I would apply the following important change in regard to the Bible courses (no more than a short paragraph, please).

Remember to sign your name if you would like to know about the outcome, have more correspondence on the subject, or have a follow-up interview. The strictest confidentiality is assured.

APPENDIX B

QUESTIONNAIRE FOR STUDENTS

Qualifications

This questionnaire will be given to college-level students in their senior year who have attended an Adventist institution since their freshman year.

Instructions (to the student)

This questionnaire is designed to test the extent to which the Bible courses that you have taken in your academic curriculum have fulfilled in you their intended goals and objectives. It also attempts to recollect your opinion concerning the appropriateness of the amount of such courses or credits required in your school. It is important that you answer seriously, candidly, and sincerely. You are assured of complete anonymity. Consequently you are not expected to write your name. However, if you wish to make yourself available for a follow-up interview, should any be conducted in your area, feel free to sign. In any event, your responses, written or oral, will be held in the strictest confidentiality.

Please answer which statement best and which least describes your opinion, or represents reality as you perceive it to be at your school. You must mark your answers in two of the three statements on each set: one indicating that it describes your opinion or reality the best, and the other indicating that it describes the least appropriately your opinion or reality.

Example: Let's imagine that a friend of yours decided to take a trip to Alaska in winter. Since inevitably it would be colder there this friend decides to purchase a heavy coat. Weeks later he/she receives a marketing letter from the manufacturer with a questionnaire inquiring about your friend's reason for buying that coat. The instructions are the same as above. Your friend must mark which best and which least describes reality. According to the above description he should mark his answer in the following manner:

- | 1. About the reason for buying your coat: | Best | Least |
|---|---------------|---------------|
| a. I needed a coat to complete my wardrobe. | _____ | _____ X _____ |
| b. Since it is winter I thought I should get something to keep me warm. | _____ | _____ |
| c. I needed to take a trip to a colder place than it is here. | _____ X _____ | _____ |

When you finish please return the questionnaire to the person in charge. Thank you for your participation.

Which statement best and which least describes your feeling or concept.

- | 1. Before arriving at this school | Best | Least |
|--|---------------|-------|
| a. I had no idea that I would have Bible as a subject. | _____ . _____ | _____ |
| b. I know that religion was taught but did not think I would be required to take so many courses on it. | _____ | _____ |
| c. I was looking for a Christian school which would deepen my faith through the study of the Bible. I found it here. | _____ | _____ |

	Best	Least
2. Bible class appreciation:		
a. I have really enjoyed my Bible classes and have been blessed by them.	_____	_____
b. I am not able to say whether I like or dislike them.	_____	_____
c. In general, I have not appreciated Bible classes.	_____	_____
3. The teaching method used in Bible classes should be:		
a. Just like the method used for other subjects with academic requirements	_____	_____
b. Inspiring, devotional, and without the academic requirements typical of secular subjects	_____	_____
c. Both: academically demanding and at the same time devotional and inspiring.	_____	_____
4. For the most part Bible teachers:		
a. Have taught their classes showing special interest in the spiritual and character development of their students.	_____	_____
b. Have been more concerned about the content, facts, and structure of the courses and paid little attention to their students' spiritual development.	_____	_____
c. Achieved a good balance between the content, facts, and mechanics; and their attention to character-building and personal spiritual growth.	_____	_____
5. About the amount of Bible courses or credits required in this school:		
a. More Bible courses or credits should be required; they would be helpful to students and would spiritualize the campus.	_____	_____
b. Less Bible courses or credits should be required; there are too many.	_____	_____
c. They require the right amount: not too few, not too many.	_____	_____

	Best	Least
6. About the content in my Bible classes:		
a. They have increased my spiritual perception and given me a deeper sense of commitment, but not much substance.	_____	_____
b. They have provided me with a lot of facts, doctrines and religious information but no religious experience.	_____	_____
c. A good balance between substance and personal religious experience.	_____	_____
d. Neither substance nor religious experience.	_____	_____
7. Bible classes, and my daily schedule:		
a. If it wasn't for Bible classes, I would leave myself very little time for spiritual study and reflection. I appreciate it.	_____	_____
b. It is an added burden to my already heavy class and activity schedule.	_____	_____
c. It doesn't make any difference for me one way or the other.	_____	_____
8. The effect of the amount of required Bible courses or credits on your appreciation of spiritual things.		
a. These many required Bible courses/credits in my curriculum help me to be less concerned with selfish secular accomplishments and place spiritual things first.	_____	_____
b. These many Bible courses make me lose interest in God and religion.	_____	_____
c. They neither help me nor affect me. I just do what I have to do and that's that.	_____	_____
9. Academic requirements applied to the Bible classes:		
a. Help me to take this class seriously and put my best into it, which perhaps would not be so otherwise.	_____	_____

	Best	Least
b. Make me secularize sacred things since they give me an extra class to prepare, another test, another paper.	_____	_____
c. Really make no difference in my attitude towards the Bible class.	_____	_____
10. Your feeling about the presence of Bible classes in the curriculum.		
a. The school just wouldn't be completely Christian without them. They belong there.	_____	_____
b. Should be included as voluntary attendance courses or electives.	_____	_____
c. Should be dropped altogether.	_____	_____
11. The effect of Bible courses on your character and spiritual development.		
a. They helped me significantly in developing good spiritual insights and devotional habits, making me aware of my character development.	_____	_____
b. They contributed little worthy of notice in my character development.	_____	_____
c. My character development and my spirituality do not depend on what courses I take; that includes Bible.	_____	_____
12. The way your teachers combine secular subjects with spiritual realities.		
a. Most of my teachers in secular (or non-Biblical) courses make spiritual applications and derive moral lessons as they spring from their class content.	_____	_____
b. On secular (or non-Biblical) courses, seldom or never did I hear my teachers make moral or spiritual applications from their subjects. By and large the only class I heard about religious considerations was in my Bible classes.	_____	_____
c. There were some spiritual applications and moral principles being derived from secular subjects by my teachers. But not enough to give me a total Christian point of view on every subject.	_____	_____

- | | Best | Least |
|--|-------|-------|
| 13. The need for Bible courses in the context of a Christian institution. | | |
| a. The Bible courses are a good complement to the other subjects which are taught from the Christian perspective in this school. | _____ | _____ |
| b. The Bible classes are really unnecessary in view of the strong Christian orientation given to every subject in the school. | _____ | _____ |
| c. Bible classes alone are insufficient to balance out the otherwise secularized curriculum in this school. | _____ | _____ |
| 14. Your feeling about the Christian environment in your school. | | |
| a. It is a solid Christian institution with a predominantly spiritual atmosphere. | _____ | _____ |
| b. This school is narrow and sectarian. It overstuffs students with religion. | _____ | _____ |
| c. It is secularized and materialistic in general. The lifestyle and behavior of most students could be best described as worldly. | _____ | _____ |
| 15. Name the particular Bible class which did more for your spiritual life in terms of consecration, inspiration, motivation in the faith and knowledge as well: | | |
| <hr/> | | |
| Name of the Bible class. | | |
| 16. That particular class could best be described as: | | |
| strenuous/demanding | _____ | _____ |
| Just like other subjects | _____ | _____ |
| Easier than other subjects | _____ | _____ |
| No academic requirements, but appealing, inspiring, creative teaching method | _____ | _____ |
| More like a lecture than a class | _____ | _____ |

17. If you wish to explain or qualify your answer to any of the questions above, you may do so in this space (no more than a sentence or two).

Remember to sign your name if you would like to know about the outcome, have more correspondence on the subject, or have a follow-up interview. The strictest confidentiality is assured.

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Antillian College 1984-1986

Atlantic Union College 1984-85

Avondale College, Cooranbong, New South Wales,
Australia: 1897, 1898, 1899, 1900, 1903, 1910

Battle Creek College, Battle Creek, Michigan:
Review and Herald Steam Book and Job Print. 1875,
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Colombia-Venezuela Union College 1981

Columbia Union College 1984-86

Loma Linda University 1984-85

Montemorelos University 1983-85

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